

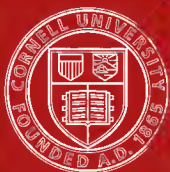
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Yours affectionately
Thos G B Beharrell

THE BROTHERHOOD;
BEING A
PRESENTATION OF THE PRINCIPLES,
OF
ODD-FELLOWSHIP:

WITH A
BRIEF HISTORY OF BIBLE MEN AND WOMEN, WHO
DEVELOPED, IN THEIR SEVERAL LIVES, THE
PRINCIPLES THAT HAVE BEEN ADOPTED
BY THE FRATERNITY.

In Three Parts, with an Appendix.

BY REV. THOMAS G. BEHARRELL, A. M.
P. G. in Lodge No. 127, and P. H. P. in Encampment No. 51, and Member of
the G. L. and G. E. of State of Indiana.

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INTRODUCTION.

THE fraternity of Odd Fellows has proved itself to be an association suited to these times, and adapted to the interests of honorable men. Its (practical) workings are seen and admired by the world, and its growth is almost unparalleled in the history of organizations.

There is comparatively little reading matter in the form of books or reliable periodicals presented to the fraternity for their perusal, and it is with the hope of benefiting the institution that the following pages have been prepared and are now offered.

I have divided it into *three* parts for convenience. In the first of which I have endeavored to present the objects, principles and teachings of the Order in such a way as to impress, if possible, more fully upon the minds of the obligated their duties, and incite them to a faithful performance of the same. I have also had it in view to give, so far as could be, in as brief chapters as follow, to those without the pales of the Order a view of our institution, and break down any undue prejudice they may have against us.

In the second part I have given a brief view of the lives of the Patriarchs and others, and those principles exemplified in their lives, which have been adopted by the fraternity and are so impressively taught—as for example, Abraham's "*Trust in God*," his *Hospitality to a stranger*—*Brotherly love mani-*

fested towards Lot his nephew in the division of the land for pasturage, and his pursuing the five kings of Chedorlaomer, when they had passed through the country as conquerors, and had taken Lot and his family as captives and their goods as spoils. He periled his life and those of his armed servants by pursuing the enemy and fighting with them—conquering the kings and capturing the captives and returning them to their home—with his sorrow at the death of his beloved Sarah—purchasing the cave of Machpelah as a *family burying ground* and depositing her mortal remains there.

The third part consists of Bible women from Sarah the wife of Abraham, who has been styled the *Mother of Patriarchs* and *chief among the women of the Bible*, to the devoted Esther who risked her station as queen and even her life to save her periled people. These woman are referred to in Odd Fellowship for the imitation of the obligated and instructed Daughters of Rebekah.

I have given in the Appendix simply a list of Scripture names, alphabetically arranged, with the proper pronounciation and also the explanation. This is for the special use of Odd Fellows (in learning and retaining). That the offering I thus make to our noble fraternity may be received and read, and do good,

Is the earnest and sincere wish of

MADISON, Indiana.

THE AUTHOR,
T. G. B.

PART FIRST.

Odd Fellowship as an Association.

CHAPTER I.

Objects, Principles, Aims, Teachings.

MAN is made for, and adapted to association. "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life and he became a living soul."

In a short time after he was created, under the boughs of a spreading tree in Eden, Adam laid him down to sleep. "And the Lord God caused a deep sleep to fall upon him, and he slept; and he took one of his ribs and closed up the flesh instead thereof. And the rib which the Lord God had taken from man, made he a woman and brought her unto the man." For God had said of man, "It is not good for him that he be alone; I will make him an helpmeet for him." Adam understood that he was made for association and said as soon as the woman was brought unto him, "This is now bone of my bone, and flesh of my flesh."

Association is presented to us in almost everything in animate and inanimate nature. In the beginning God created—"light and darkness," "day and night," "heaven and earth," "dry land and seas." "The greater and lesser lights."

The earth was adorned with its various herbage, innumerable spires of grass lifted their tiny forms to the newly-created light. Tall mountain cedars swayed

under the breezes of the creation-week, and the fruit trees began to unburden themselves. The newly created plants opened their petals and discovered their beautiful bloom; unnumbered flowers of thousand tints sent their rich fragrance on the air of Eden.

The inhabitants of the seas, from him who "maketh the great deep to boil like a pot," to the smallest moving creature whose native element is water, are formed for association. This is also true of the beasts of the earth and the creeping things, from those who carefully browse standing on earth, upon the branches of the tall forest trees, to those who are hunted even unto death, by the ingenious and indefatigable ferret. And from the huge alconda or the winding boa constrictor of the serpentine race, to the smallest creeping things of earth, so small that the microscope must aid in their discovery.

This is also true of the fowls of the air—from the eagle who soars aloft, and looking down on earth's mountains and the battling clouds in times of storm, covers her head near the boundary line of earth's atmosphere; and who, as she poises herself in that far off region from earth, for the first time lowers her vision and talks in her own vernacular to her attendants—to the little humming bird, as it goes from point to point and intrudes its tiny bill into the centre of the opened petals of the varied flowers.

But we seek effectually for association elsewhere—amongst angels, who are higher in their order of being than man, it exists. They are united in companies for

the performing of work for themselves and others. On the morning of creation it is said, "Stars sang together and all the sons of God shouted for joy."

When the Patriarch Jacob was on his way to Padan-aram, "he lighted upon a certain place and tarried there all night, because the sun was set." And as he laid him down and slept, he dreamed, and "behold a ladder set up on the earth, and the top of it reached to heaven, and the angels of God were ascending and descending on it." Thus we observe a company of these holy intelligences under the direction of the great Master above, banded together to direct the attention of a periled traveler to his home on high.

In the history of Israel it is recorded of one of her prophets, that he enraged the Syrian king by following the direction of the Spirit under which he prophesied.

Elisha told the king of Israel the thoughts of Benhadad, disclosed his plots and designs so that they were thwarted, and Israel was continually delivered. The Syrian king became so enraged that he determined to destroy the prophet. To accomplish his purpose he sent a company of soldiers to take him at Dothan. When Elisha's servant saw the armed men approaching, he turned pale and with fear and trembling said, "Alas, my master, what shall we do?"

But when the eyes of that frightened servant were opened, to his astonishment he discovered that the mountain was environed with horses and chariots of fire. He saw in a moment that the host that was for

their defense was far more numerous than the war prepared company that had come to take them.

This very interesting fact in sacred history plainly teaches us the importance of "Faith in God" in the time of danger and peril. Every initiate into the mysteries of Odd Fellowship, as taught to the covenanted brothers, *lifts the eyes heavenward*, and if he follows the directions given him—the *prayer of a believing heart enters the ears of the Lord God of Sabaoth*.

But this fact in history also teaches us that association, union, in action and effort for the accomplishment of their work, is constantly marking the conduct of angels, and we are led to believe that extensive good can not be accomplished without association. Hence the existence of the Independent order of Odd Fellows. As an association it is designed to, and well adapted for the accomplishment of extensive *great good*. Its aim is to lay the axe at the root of the tree of selfishness, and lead man to the exercise of the principle of *care* for his fellow-man.

Its aim is to bind the nations of earth together in the bonds of a common brotherhood. It constantly recognizes "God's fatherhood and man's brotherhood;" and has a standing maxim known to all its votaries, viz.: *The hand of an Odd Fellow is always open to supply the wants of the needy and distressed*. Practicing upon this maxim, the fraternity will continue to bless the world.

The tree of Odd Fellowship was planted in American soil less than fifty years ago, but in growth it

has gone far beyond any precedent that had been given. The few cycles that have rolled on since it took root in the soil of Freedom have been prosperous without a parallel. Its progress has proven that the soil and climate is congenial in this

“Land of the free
And this home of the brave.”

Every year the tree has been getting larger. Its branches have extended and the foliage has become more dense, while its roots have taken a firmer hold, a stronger grasp on earth. Thousands upon thousands in various states of our wide-spread country are dwelling under its shadow. Then beside the initiated there are thousands of “Daughters of Rebekah,” Widows of Odd Fellows and their lone Orphans, enjoying the refreshing shade of the tree.

But of the Association of Odd Fellows, I will say, its members are banded together for the practice of Friendship, Love, and Truth. And if the instructions of the Order are observed, and its spirit entered into, these principles are practiced on the groundwork laid down by the *great Teacher* himself,—Love God supremely and thy neighbor as thyself. It teaches God's existence and sovereignty, the obligation of his creature man to fear and serve him, with the great fact of accountability for conduct during the day life.

Then says one, why is secrecy enjoined in it? Why is it that the member keeps his mouth closed? So that you can not learn from him after he has visited the Lodge-room, as to what has been done there.

A prudent, sensible man will say, though he has no connection with the Order,—He is silent because he is pledged to secrecy.

That is true. He has not only pledged himself, but he has renewed that pledge as often as he has entered a working Lodge to take a seat among its members. And while he has done so, he has recognized the "All seeing Eye" of God that scans the Universe at a single glance, *ever upon him*. And while he has renewed his pledge, the recording angel on high, pen in hand, dipped in heaven's indelible ink has made the register of the renewal.

Odd Fellowship teaches impressively of the *fall of man* and its consequences. It tells us of *man in darkness and in chains*. In the whole race this mournful spectacle is presented, and what is terrible in the thought, *millions are unacquainted with the fact*. They are moral maniacs, *devoid of reason, yet they know it not*. It talks to man of mortality, of death and the grave. It speaks of the shortness of time, of the certainty of death, and of the necessity of a preparation. It tells of the elevated remedy for sin; the immortality of the immaterial man, and the resurrection of our bodies from the tomb.

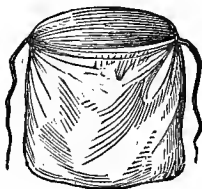
In its degrees Odd Fellowship teaches the necessity of brotherly love, the importance of relief of distress and consoling the afflicted. It impresses upon the mind for practice, the principles of temperance, sobriety and chastity, of benevolence and charity. It shows the propriety of covenants for mutual aid, and

gives a beautiful exemplification in the inimitable narrative of David and Jonathan. It teaches friendship full and pure, as exhibited by Moses in seeking out his distressed and down-trodden people to relieve them. He refused any longer to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasure of sin for a season. He preferred rather to be one with them, than to be a member of the Egyptian court, or even heir to the crown; and after he became the leader of Israel, he delivered this charge to his people concerning their distressed brethren: "If thy brother be waxen poor, and fallen in decay with thee, then thou shalt relieve him; yea, though he be a stranger and a sojourner, that he may live with thee." A distressed brother should be recognized whether in darkness or in the light, and should be relieved.

But Odd Fellowship not only teaches the practice of friendship thus, but the importance of the practice of universal love. It brings before the mind the blessed rule, "Whatsoever ye would that others should do to you, do ye even so to them." It leads us to recognize all the family of man as kindred. They are all one great family, nation and race, allied by nature alike to the great Creator. Yes, the Order ranges the European with all his refinement, the sable son of Africa, the Asiatic, the Indian and the Jew, side by side. It shows us our brethren in the common family of man—east, west, north and south, and proposes to unite us all in the principles represented by the

chain. Truth the imperial virtue is the effect, the natural result of love.

May "friendship" ever dwell in your heart, dear reader, so as to exclude intolerance, bigotry and every thing opposed to "love." May you be steadfast and immovable in the practice of every virtue, that you may be safely guided amid the temptations and snares and dangers of life, and finally "Come unto Mount Sion, the city of the living God, the heavenly Jerusalem; and to an innumerable company of angels, and to the spirits of the just men made perfect, and to the general assembly of the church of the firstborn whose names are written in heaven, and to God the judge of all."



CHAPTER II.

Charity as taught in the White.



AND by *charity* in Odd Fellowship we do not simply mean alms-giving, contributing to the poor and suffering—this is good in its place. It is right and a part of the charity of *Odd Fellowship*. But Benevolence and Brotherly love are united with charity. To practice *our charity* there must be a heart to feel for others woes. A sensitive chord in the nature, that can be touched by the sight of suffering and that will vibrate through the whole man, moving to good actions. The action on the part of the one thus moved would be like that of the *good Samaritan*, who raised up the suffering Jew, bound up his wounds, allayed his pains by pouring in oil and wine, then took him to comfortable lodgings.



Brotherly love. In this we do not mean to cut off feelings and regards and kind acts from those not members of the Fraternity, for Odd Fellowship recognizes as to man, God's fatherhood, and man's brotherhood. "God hath made of one blood all nations of men to dwell on the face of all the earth." And yet Brotherly love as we teach it requires mutual regards and interest, especially in the welfare of each other as members of the great Fraternity.

The adage, "Love demands love," is recognized and exemplified. The ties manufactured here in "*honor's Court*" bind one to the other, and a generous sympathy is fostered, while all endeavor to aim at observance of the inspired rule, "Whatsoever ye would that men should do to you, do ye even so to them?"

Our Charity then involves principles and feelings that can only have a home in a heart under the influence of divine grace. Charity is a *noble virtue*, and wherever it exists there is moral excellence. It inspires to noble deeds and prepares the heart of its possessor for the enjoyment of *real happiness*.

He who would as a member of this great Fraternity, meet his obligations to God, to the Brotherhood, and to the world as well as to himself, must adhere closely to our requirements as to temperance, sobriety and chastity. Drunkenness ranks amongst the vilest of the vices. It dethrones reason, and places man indulging in it below even the *brutes that perish*. It leads a man to squander his property and his character alike; to destroy his health and beggar his family; to engender disease and doom himself to a comfortless old age, if he does not meet a premature death and fill an early grave as a suicide.

I can not better close this brief exposition than by referring you to a passage in holy Writ, that should be graven upon the tablet of every heart. "Look not thou upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright, for at

the last it biteth like a serpent and stingeth like an adder; thine eyes shall behold strange women and thine heart shall utter perverse things. Drunkenness and evil concupiscence generally go hand in hand. "Touch not, taste not, handle not the cup of death."

CHAPTER III.

Mutual Relief.



WHILE it is true that man is dependent upon God for life and its blessings, it is also true that there exists among men a dependence upon his fellow-man. We see this in the various relations of life. How very dependent is the *little innocent* in the ignorance of undeveloped mental powers, as it lies in its mother's lap and stupidly stares at her, unable to recognize in her its best earthly friend. How dependent with its swaddled form, its undeveloped physical. And not only in early infancy, but all through the first stages of life.

And what is true as to the first stages of life, is also true as to dependence on others in *second childhood* amid the infirmities and weakness of the "*weight of years*." See the trembling form of the aged *sire* and *dame* as they stand upon the crumbling verge of time, with nature's dying fire flickering. The mind once a noble palace wherein was manufactured magnificent thoughts, now like a *castle* in ruins—a worn out and fallen temple whose walls are mouldered. "The

keepers of the house shall tremble and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out at the windows be darkened. And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low; also, when they shall be afraid of that which is high and fears shall be in the way. And the almond tree shall flourish and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home and the mourners go about the streets."

Not only in childhood and old age does this dependence exist, but we see it in cases in every stage of life. In the midst of disease what necessity exists for sympathy, care and help from our fellow-man. And who is so healthy that he can surely say he never will be sick. In the midst of mental as well as bodily affliction, human nature requires, nay, it must have the sympathies of a human heart and the kind actions prompted by pure feeling, or it will become withered, dry and dead.

This world is full of selfishness and violence, and hence its inhabitants are subject to adversity and dire trial. We are constantly liable to the heartless persecution and selfish wickedness of bad men. There have been many Cains since Adam's eldest son, and many murders have been committed since the blood of Abel stained the hill-side in the pasturage near Eden. There have been many Sauls at heart since

Saul the son of Kish, as the first king of Israel meditated in his jealousy the murder of Israel's sweetest musician, the magnanimous man and mighty warrior, David, the son of Jesse. Ah, and there have been many Jonathans, with whom the Davids have entered into solemn covenants, for *mutual relief* for themselves, and everlasting kindness *to each other's posterity*.

None are so rich that they can certainly say, they will never be poor and need the aid of those able to help them.

It is well then, in a cold heartless world like ours, where the consequences of sin continually prevail, that men may agree to *mutual relief* and enter into covenants the most binding to practice it. And why not enter into covenants for this noble end? The almighty God entered into a covenant with Noah that the world should not again be deluged with water, and confirmed that covenant by appointing the *bow* that spanned the arch of heaven as a constant sign and seal to Noah and his posterity. It is pointed to even yet as *the token*. But the covenant for mutual Relief is a covenant of *friendship and love*, like that exemplified in the inimitable narrative of David and Jonathan. We would pledge the kindest possible offices to one another, and seal those pledges in honor and affection.

The demonstration that was given by Jonathan was in part that of endeavoring to allay the fears of David that Saul the king was intent on injuring him, then pleading before the king for David, when he had given orders that he should be slain, and succeeding

in restoring him to the king's favor; afterwards risking his own life and passing through the most imminent peril in the wrath of his father, who threw a javelin at him and broke out in a volley of the bitterest and most wicked language. He then made known to David whilst hid in a field, in the use of a *bow* and *arrows* with the services of a lad, the intentions of king Saul. And again, when months had elapsed and David's life had been hunted by Saul, Jonathan gave the strong demonstration of his remembrance of their plighted faith, by seeking an interview with David in the woods, when they looked upon each other for the last time and mutually renewed their covenant.

David gave evidence of his pledge of honor by committing his interests fully into the hands of Jonathan, and by giving him at each interview with which they were favored, the strongest possible evidence in words and actions that the covenant was still fresh in his mind, and that his faith in his friend had not at all failed.

He gave evidence of it in that last interview with which they were favored in the woods skirting the wilderness of Ziph—and when the news reached him that Saul and Jonathan were slain in Gilboa, the covenant in all its parts came up fresh before him, and the strong ties of affection created by that covenant and Jonathan's conduct upon it, led him to cry out in the hearing of his aids, "I am distressed for thee, my brother Jonathan, thy love to me was wonderful, passing the love of woman."

Then faithful to his obligation, when settled upon the throne of Israel he showed kindness to Mephibosheth, Jonathan's son.

Now covenanted Odd Fellows are bound by strong ties to friendly relations, feelings and actions. They are to help each other, when help is needed; counsel each other when in difficulty, warn each other when in danger. Bury each other when death has come, and show the utmost kindness and care for the widow and orphan children left behind.

CHAPTER IV.

Friendship as taught in the Royal Blue.



THE question may be asked,
And what is the definition of
Friendship?

We would give as the answer,—It is “disinterested *mutual regard*.” We have spoken in the preceding chapter of mutual relief, now let us speak of *mutual regard*, which is the friendship of Odd Fellowship. And we are not to look at the evidence given simply, in health and wealth and plenty, in times of peace and prosperity. *Then* it is easy to assume friendliness, nay more, to openly profess it. Indeed, it is possible for the external of Friendship to be performed, but the pure spirit to be lacking; the profession to be a mere hollow pretension.

But there is a sure test of Friendship, and that is *adversity*. In the individual case where Friendship is

professed, let the "olive yield no oil," let the means of support be cut off; let the ability to labor be destroyed; let hunger and thirst, and cold and nakedness, and unjust imprisonment be endured; let the clouds gather thick and fast, let the thunders peal and lightnings scathe—then Friendship is tested. Adversity has come, and the amount of love, the depth of attachment can be, nay, will be shown.

The true friend will be willing to give up ease and pleasure to share in part the burden of his fellow. He will realize the blessedness spoken of in God's Word to him that gives, "It is more blessed to give than to receive;" for a portion of his goods is freely given to him who is thus needy. Ah, the true friend will go even further than this at times: he will risk his life.

The beautiful demonstration of Friendship given by Moses toward his down-trodden countrymen in bondage in Egypt is referred to. And the very *name* of the man is associated with *true friendship*, as well as with the decalogue or ten commandments which he received from Sinai, and the impressive rites and ceremonies of the Jewish religion. One of the most important charges Moses left, was a charge concerning distressed brothers, a demonstration of *true friendship*. "If thy brother be waxen poor, and fallen in decay with thee, then thou shalt relieve him, yea, though he be a stranger and a sojourner, that he may live with thee."

Moses evidenced the *purest friendship* for his

brethren the Jews, when they were in oppression and affliction, and he the adopted son of Pharaoh's daughter, occupying a high position at the court of Egypt. Amid the splendors of royalty and the luxuries of a prince's palace, he looked with a sorrowful heart upon the burdened. There was a tender chord in his soul touched by their sufferings, and that chord vibrated through his whole nature. He thought of his own humble *birth, parentage*, and household often, and sympathized in his *heart of hearts* with his kindred.

At length his friendship for those of his own nation was tested, for as he was one day passing along not far from the palace, he saw an Hebrew and an Egyptian in deadly fight. It was but the work of a moment, though he was a prince, and they in all probability were both *day laborers*, the one a slave and the other an Egyptian of the laboring class. He rushed to the scene, and with his sympathies all aroused for the Hebrew, he assisted him and the Egyptian fell in death, and they two buried him in the sand.

Moved by feeling for his oppressed people, he fled the court of Pharaoh and for some time was exiled in Midian, when he became a shepherd and for several years performed the work and office of a shepherd for Jethro. He often thought of the Hebrews in their oppression, and longed for a way to effect their emancipation.

At length the God of his fathers appeared unto him, and commissioned him to the work. His Friendship was tested in that hour, under the solemn and

glorious scenes at Horeb. But when tested it was proved *true*, and with *his rod* in his hand he went towards the land of Egypt. In company with his brother he stood before the monarch, and demanded the *freedom* of all the Hebrews.

He risked his life amongst the Egyptians from day to day, by demanding the emancipation of the nation. He stood fearlessly in the presence of the king, and declared the will of God regarding Israel.

But finally he led them out from under the hand of these oppressors, when his *friendship* for them was put to a severer test than ever, by their murmuring against him, and declaring that he had brought them out of Egypt to die.

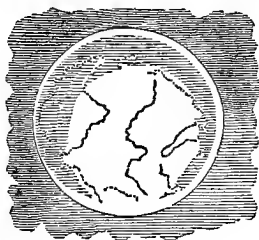
When they engaged in idolatry, and bowed down before the golden calf at Sinai, until God was very angry at them, and threatened to remove from them the *symbols of his presence*. The meekness and friendship of Moses was put to a severe test, but he cried out, "O Lord, this people have sinned a great sin, and have made them gods of gold. Yet now if thou wilt forgive their sin: and if not, blot me, I pray thee, out of thy book which thou hast written." Notwithstanding their *gross sin* he would not give them up, he prayed for them and prevailed. He continued to develop his *self-sacrificing friendship* until they neared the second time the land of Canaan, when he died.

Let disinterested friendship mark us in our course and conduct in life. Let us keep our eye upon "*the token*," that we may be reminded of the virtues of

Israel's illustrious leader. May we bless our race as Moses did, and in death gather up our feet with joy.

CHAPTER V.

Love as taught in the Remembrance.



How natural it is for parents to love their children, and children to love their parents. The great *Creator* has fixed a principle in human nature that leads to care, regards, and true affection in this relation. Paternal love is the same everywhere: the heathen mother does not sacrifice her child amid the superstitions of false worship to a false god, for lack of feeling for it. It is not because she does not love it, but because in her blindness she deems it necessary to appease the wrath of a supposed angry God, by giving up her child to a horrid death. It is to atone for her

sins and secure salvation for her family that she does it. The hearts of parents may be trampled upon by thoughtless children, they may break over restraints that have been thrown around them; they may violate family commands and the commands of God; they may violate the laws of the country in which they live; having become vicious and *law breaking* they may be arraigned at the bar of justice, fairly tried and convicted, and sentenced to endure the penalty for the violation, yet the parents will love them: so children will respect and love their parents.

How natural it is for an honorable and faithful warrior general to love his soldiery, and they in turn to love him. Upon the soldiers the general depends for conquest of his foe, and moved by this principle he would not for his life require a faithful soldier to go into unnecessary danger or fall in death upon the battle-field. And the love of the soldiery for their general is such, that at his command they will rush into the very hottest part of a battle and freely spill their blood to meet his wishes. They will go to the enemy's cannon-mouth or to the enemy's bayonet-point, for victory.

How natural it is for a minister of the christian religion to love those to whom he ministers. As a faithful ambassador for God, the interest of his charge press his soul, and as a Shepherd under the *great* Shepherd, he endeavors in love to "feed the flock of Christ, over which the Holy Ghost hath made him overseer," and the membership of the church love him

in turn. They claim him as their spiritual adviser, and seek counsel when needed, at his hands.

How natural it is for members of the same association to feel themselves bound strongly together. Let us take for example the Brotherhood of Odd Fellowship. You have but to be satisfied that the stranger you meet has been in "honor's court," that the mysteries of Odd Fellowship have been made known to him, that he has knelt at our altar, received our instructions under our solemn obligations, and you feel at once that you stand in the presence of an honorable man and a fraternal friend—that he is a brother.

But *universal love* stops not here, as we teach it. It goes behind blood-relation, the distinctions of sect, party, binding associations, or nation. It recognizes all men as brothers—members of a common family, and children of a common parent. In all the shades of color, in all the grades of intellect and of refinement, and in all the classifications of human society we look upon our kindred. Amongst men there are many nations, and yet but one nation—the *human race*. There are many families, and yet but one family—the family of the great *Creator*. There are many countries, and yet but one country—the *earth*. Human nature is human nature the world over. The beggar in his rags, the convict in his cell, and the criminal incarcerated in the prison, like the crowned monarch on his throne, or the national or State Executive in his mansion, possesses it, and they are alike immortal.

Universal love requires us "to do unto others as we would they should do unto us." Oh, if this was the practice of men everywhere, it would be but a short time until the evils that afflict mankind would be annihilated, the nerve of sympathy in the human heart would become active, and all would seek the welfare of others as well as their own. And then the jubilee of this world would be sounded, and all parts of God's universe would join in the general shout of praise, "Hallelujah, for the Lord God omnipotent reigneth."

Be *temperate*, just to yourselves and all mankind. Be temperate in eating and drinking, temperate in the exercise of the powers of the body; do not abuse them so as to bring on feebleness of age; temperate in the exercise of the powers of mind and passions of the soul; your minds will not bear abuse, and by all means your passions should be held in check. Be not hasty in forming your opinions, especially when derogatory to the character of the subject of them: and be, when formed, not hasty in expressing them.

Govern your appetites, especially form not the taste for intoxicating liquors, for they dethrone reason, and unfit man for the duties of any and all the relations of life.

Cherish the sentiment of true *affection* for all mankind, especially for your Brethren; relieve the wants, so far as it is in your power, of all the distressed; comfort the fatherless, seek after the pure and perfect love of God, which is the greatest of all the graces.

CHAPTER VI.

Truth, as taught in the Scarlet.

TRUTH as taught in Odd Fellowship is the result of *Love*, the subject of the last chapter. To the existence of "*Truth in the inward parts*," the element of love, is necessary. We call Truth "the imperial virtue," because of its importance, and the many excellencies involved in it. It involves *conformity to fact*, in word, thought and deed. It involves the strictest *veracity* or entire purity from falsehood. It admits not a word or act intended to deceive. It involves fidelity, faithfulness and constancy, with honesty of heart.

Truth sanctions good of every kind and encourages it, while it condemns and conquers wrong, and it is mighty and will prevail. The battle between right and wrong may be a long struggle, a hard fight, but the right will conquer. The colors will turn in favor of *Truth*, for it is omnipotent, and omnipotence will triumph at last.

"*Truth is a cardinal or royal virtue.*" It is a chief, a fundamental principle, and in Odd Fellowship it is taught through symbols, and how impressive are some of the emblems and symbols used. How strikingly they illustrate the duties of man, and how impres-

sively they teach the lessons of morality, virtue and religion.

Truth living and acting in a soul possessing *love* to *God and man*, makes him confident as to his *origin*, his position as one partaking of, and possessing a fallen nature. His relation to the great Creator and Supreme Ruler as a redeemed creature, purchased with the precious blood of Calvary's honored sacrifice. It makes him confident of his responsibilities, his accountability for his conduct in life to the Giver of all his mercies. It satisfies him of the immortality of the immaterial man, of the tendency of these bodies to the grave, and of the resurrection at the last day.

The true votary of Truth possesses a moral excellence that will commend him to the regards of all, and give him a commanding position in society. It will give him a moral power in influence in every circle in which he moves.

CHAPTER VII.

The manner of imparting Instructions.

IN imparting instruction in Odd Fellowship, signs and symbols are used. A sign or emblem is something by which another thing is shown or represented. A picture representing one thing to the eye and another to the understanding. A symbol is the representative of any moral thing by the images or proper-

ties of natural things—that which represents something else. This has been an impressive mode of teaching ever since the fatal fall, when man lost his primeval innocence, and the dark pall of sin was drawn over every power and principle of the moral nature. Then it was that the blighting, withering curse of iniquity settled down like a mighty incubus on the noble nature, the God-like mind, and man needed an impressive mode of instruction. The *all-wise and merciful dispenser of favors* deigned to give to his erring and fallen creature lessons of instruction in this way.

We go back in the history of the world, and in the Patriarchal age there were altars, bleeding sacrifices, and fires that were sacred. In the Mosaic and Prophetical ages, in addition to the above there were relics, mitres, and sacred robes. There was an ark of covenant and a mercy-seat, with arching cherubims upon it. In that ark were deposited the “budded rod,” the tables of stone, the pot of manna and other sacred things; and over the ark with its sacred deposits, was the holy Shekinah or visible presence of the great Jehovah.

In the lessons of instruction given by the prophets, what a gorgeous train of symbols are used. Those lessons are some of them wrought up to a holy energy, and possess a daring grandeur, and exhibit a degree of unmixed sublimity, almost beyond any other portion of the *sacred word*.

This symbolic teaching is well calculated to make permanent impressions upon the mind, and affect the

heart for good. As it regards inspired teaching, there is often such an appropriateness in the figures, emblems and symbols used, that the casual observer even, can clearly see the great truth intended to be taught.

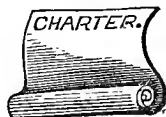
In the Christian age which followed the Prophetical we observe the same thing as to the manner of imparting instruction. This is true of man's Great Teacher, much of his teaching was parabolic. He gave allegorical representations of great spiritual and moral truths. He used things that are seen, to represent things that are not seen. He directed the eyes of those that attended him, (and were enchanted with the words that fell from his sacred lips and with the works he performed, attesting the glory of his character,) to things that were temporal; but whilst the eye lighted upon the temporal, the understanding was directly led to view the spiritual and eternal. And so striking were the lessons thus given, that even his enemies were led to exclaim, "Never man spake like this man."

Behold the glory of symbolic teaching with regard to man's relation to God; the great truth of immortality, atonement for sin, the existence since his crucifixion, of the Lord Jesus Christ, and the glory that encircles his brow as he wears the mediatorial crown, and is looked upon from all parts of God's universe as the coroneted King of kings, and Lord of Lords, with the great fact that he will "come again." All this is taught in the "Holy Eucharist." This sacred memento left by the great head of the church,

brings all these things up before the mind of the votary of religion. Yes, the simple elements of bread and wine wax sublime before the eye of the devout worshiper, for they are symbols of the mangled body and flowing blood of Calvary's honored victim.

There is another expressive sign and symbol of man's freedom from the thralldom, power, guilt and dominion of sin. I allude to the element of water as used in the administration of Baptism. It is understood to be an act by which the name of Christ is taken, and the obligations of his religion assumed. It is a public devotional setting apart to the important work of serving God; and how beautifully does it emblem the important work wrought in the heart, by which the moral nature is purified and fitted for an everlasting home in the pure air of heaven.

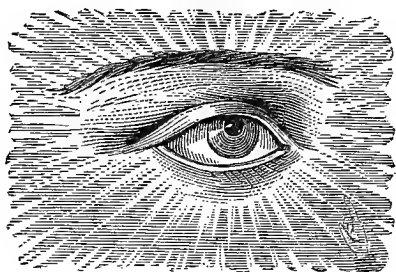
Then we have striking and abundant example of symbolic teaching in the Patriarchal, Prophetical and Christian age.



CHAPTER VIII.

Emblems of Odd Fellowship.

INITIATORY.



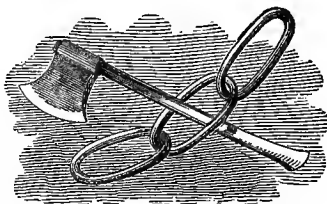
"THE ALL-SEEING EYE."—As an emblem it tells us that the gaze of him who fills immensity is upon us. God watches us in all our actions; we can not escape the gaze of the omnipresent. "If I ascend up into heaven thou art there, if I make my bed in hell behold thou art there; if I take the wings of the morning and dwell in the uttermost parts of the earth, even there shall thy hand lead me and thy right hand shall uphold me." The impression that was made upon the mind of Hagar at the well of Lahai-roi, which led her to say, "Thou God seest me," should be made upon the mind of the Odd Fellow by this emblem.

But the idea that exists in the mind of the poet

and painter when he represents the Savior of mankind and the angels of God, with the saved saints, with a circle of rays surrounding the head is forced upon us as we behold this very expressive emblem with its enveloping blaze of glory.



“THE HEART AND THE HAND.”—This emblem teaches us the importance of sincerity and truth in all our expressed feelings. The hand is open to denote giving, and the heart in the palm denotes cheerful giving. And may it not remind us of the great scripture truth, with which experience accords, “It is more blessed to give than to receive.” But we may also learn from it, that when an Odd Fellow greets a brother, whether it be with a peculiar grip, telling his standing or attainments in the Order, or with merely a friendly grasp, he is to let his welcome to the greeted one come forth from his heart. And how much true humanity can be expressed in a friendly greeting,—Ah! and how much of the true brotherly feeling can be expressed, real fellowship told in the peculiar forms of greeting that we have learned.



"THE AX AND THREE LINKS."—As the ax, the woodman's implement and working tool is used to fell the forest trees, the emblem teaches us that truth which is the foundation of our great superstructure is to destroy the trees and herbage in the soil of our nature that brings not forth good fruit; and how much there is in us that should be destroyed that we may fill our calling and perform our high and noble mission among men. The three links tells us of the three grand principles of our Order, viz.: "Friendship, Love and Truth," the chain that binds us in our great Brotherhood, which principles are so beautifully exemplified in our work. They are three principal pillars of our temple.



"THE SKULL AND CROSSED BONES."—This emblem tells us of the irreversible decree of the mighty God regarding his creature man, "dust thou art and unto dust shalt thou return." We hear a voice speaking to us from that sad memorial of man's mortality, telling us to prepare for the solemnities of death and the narrow house, to be in readiness when God executes the summons and so fills the decree, "Earth to earth, ashes to ashes, dust to dust."

But it also reminds us of our obligations to bear the remains of a departed brother to the tomb and deposit it in the speechless ground. It tells us that we are to give him a burial amongst us, that when we walk among the tombs, our eyes may light upon the sod under which he sleeps the "sleep that knows no waking until the resurrection morning." But we are also taught to bury the failings and imperfections of a

brother with his body, yet permit his virtues to well up in our memories, that we may cherish them in our hearts and imitate them in our lives, between his sepulchre and our own.

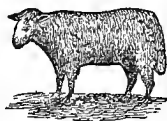
“By faith Joseph when dying made mention of the departure of the children of Israel and gave commandment concerning his bones.” When a brother expresses a wish to be buried by his brethren, with mournful pleasure we perform the last sad office.



“THE BEE-HIVE.”—As an emblem it teaches us the importance of persevering industry in the performance of good works. And as the “busy bee gathers honey from every opening flower,” and having prepared her cell deposits it there for use in the coming winter, so we should industriously improve life and its blessings, that when the summer and autumn are past, the winter of our age may be crowned with abundance, and we may go down to our graves like a ripe shock of corn ready for the garner. And

I may also say, this emblem teaches us to be faithful in all our work as Odd Fellows, to have all our conduct marked with "Trust in God," and as a reward we shall have a passport to immortality, a right to a seat in the grand temple on high. This will assuredly be the lot of all who meet their obligations to God while on earth, with a compliance to his will. Heaven's *doors are only closed to the unworthy*. The Guardian will admit for "an abundant entrance shall be ministered through the gates into the city."

WHITE DEGREE.



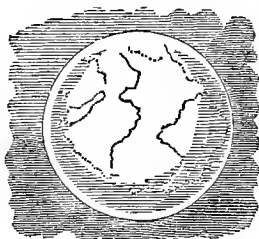
"THE LAMB."—It talks to us of the importance of innocence and purity in heart and life. It tells us of that Lamb under the Mosaic economy, the blood of which was sprinkled upon the door-posts of Israel's dwellings on the night that the destroying angel *passed over* them, but slew one in every Egyptian family. In the Passover feast the Lamb that was slain pointed the devout Jews to the days of their bondage in Egypt and their deliverance from oppression, and it

symboled the Lamb of God that came to take away the sin of the world. The Savior of mankind, who has become our Passover "slain for us."



"THE SHINING SUN."—As an emblem it speaks to us of God's impartiality in giving general blessings to all mankind alike. "God hath made of one blood all nations of men to dwell upon the face of all the earth." The same air surrounds all, and the same sun shines upon all alike, so our general benevolence should be impartial. While we contribute and distribute to a needy brother, our hands and hearts should be ready also to give to the extent of our ability to all necessitous cases; while we especially remember the fraternity, we should do good to all men.

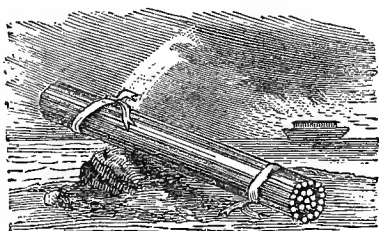
"THE GLOBE IN CLOUDS."—As an emblem it directs us to a view of the vast field open before us for good works. It tells us to look at the misfortunes of our fellow-men in every direction with a pitying eye



and heart, and to be moved to sympathy by the sight of human woe. It bids us to reach out the helping hand whenever it is in our power, and the gratitude of the assisted will bless us. Though the dark pall of superstition and ignorance now envelops a large part of the habitable globe, that pall is to be lifted. The fires of civilization, the blessing of the arts and sciences, and the refining power of truth is to be seen and felt from pole to pole. The mists that wrap our world in shades of death shall be dispersed.

COVENANT DEGREE.

“THE BUNDLE OF RODS.”—As an emblem teaches us that in union there is strength. There is ability when banded in true fellowship to accomplish our benevolent designs. A separate rod is easily broken, but the bundle defies the strength of him who holds it. United together in the bonds of our brotherhood, *we*

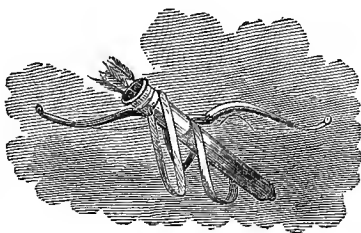


stand, and our enemies are defied ; we accomplish our work, as singly we could not. We bless and are blessed.

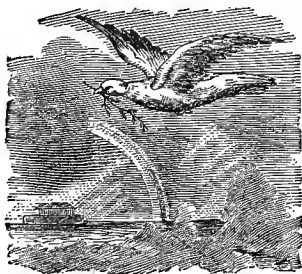


“THE ARROWS.”—They are an emblem of our Order. Not because they were used anciently as weapons of war and as instruments for hunting and killing wild animals, but because the honorable prince Jonathan, the son of Saul, the first king of Israel, used an arrow in his ardent love for David, when hid at the stone Ezel. Jonathan had said to David, I will sound my father to see whether his wrath has gone down, and at the appointed time, I will come to thee to thy hiding-place, and shoot *arrows* as though I shot at a mark ; and if I say to the lad are not the *arrows* on this side of thee, then come thou, for there is peace :

but if I say, behold the *arrows* are beyond thee, go thy way, for the Lord hath sent thee away. Thus we are taught to make all laudable efforts to save a brother when he or his interests are periled.



“QUIVER AND BOW.”—As an emblem keep the covenanted friendship of David and Jonathan still before us, and we are taught, as the *quiver* contains the arrows with which to charge the *bow* time after time, so we are always to be ready in covenanted friendship to give a brother needed help by warning him of danger when it is at hand, as Jonathan did in shooting the arrows beyond the stone; or of encouraging a brother, as David's friend would have encouraged him, had he shot the arrow so that it had fallen ere it reached his hiding-place.



"THE RAINBOW."—Tells us of the covenant that God made with Noah, that the world should not again be drowned. It teaches as an emblem that when dark clouds are in a brother's sky, his covenanted friend should fly to him, and with kind words and actions smilingly bend the *rainbow* of pure friendship around his heart.

ROYAL BLUE DEGREE.

"THE ROD."—As an emblem bid us render help to a weary wayworn brother, especially an afflicted one, as we hope to receive help in time of need from the great father above, and draw on the never failing source of comfort in the times of extremity. While it tells us of Moses the emancipator of down-trodden Israel, and of the mighty miracles he wrought to confound Israel's oppressor. It also reminds us of that

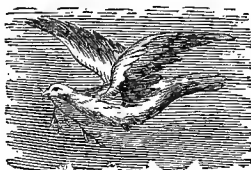


rod and staff on which we may be permitted to lean when we are called to walk through the valley of the shadow of death. It tells us of that support we may hope to have when enduring the throes of dissolution.



“THE ARK.”—Is an emblem and points us to that terrible calamity that fell upon the old world in its destruction by a deluge of water. Noah and his family were saved in the Ark with the animals by

which the new world was to be peopled, while all the race of men and animals beside, save those whose element was water, perished. And while the Ark points to this fearful judgment of God, it may be considered as a type of the salvation provided for the family of man.



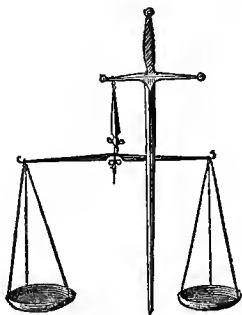
“THE DOVE.”—Reminds us of the Holy Spirit that descended in the form of a dove and sat upon the head of the Savior as he stood upon the bank of the far-famed Jordan, after his baptism by John, which spirit was promised to the disciples by their Master after he should have ascended. It tells us we, too, may receive the visits of that comforting messenger, typified by Noah's dove that returned to the ark with an olive leaf plucked off, thereby telling that the waters had assuaged from off the face of the earth. Yes, we may learn in its blessed influences on our hearts, that the waters of Jehovah's wrath are assuaged, and that the offended may be reconciled to the offender.



“THE SERPENT.”—Refers us to Israel’s chastisement for the sin committed at Hormah, and it points to the “Son of man” who was raised up on the cross. The fiery serpent was sent amongst Israel and all who were bitten died. God commanded Israel to make a brazen serpent and raise it up on a pole in the midst of the camp, and all the bitten Israelites that looked were cured. “As Moses lifted up the brazen serpent in the wilderness, even so must the Son of Man be lifted up. “Christ was raised up on the cross that he might be seen, and that virtue might come from him to diseased man, and the poison of the bite of sin be extracted.

REMEMBRANCE DEGREE.

“SCALES AND SWORD.”—United they emblem just prudence, which correctly weighs every action and motive, cutting off every principle in the nature which would lead to the commission of wrongs, and it teaches



us that justice and mercy are to meet together, righteousness and peace are to kiss each other. The rich and the poor, the high and the low, the learned and the unlearned, the young and the old are to meet on a common level and unite in harmony in their work.

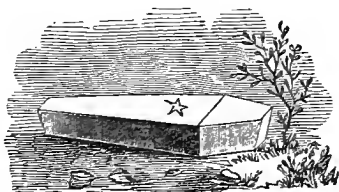
“THE HORN OF PLENTY.”—Emblems a memory well stored with the teachings of Odd Fellowship, with a disposition to gather in still more useful knowledge, and retain it for practice. But it also teaches us that if want comes upon us, the Order will lift up her gates and pour in her treasures on us to meet our necessities. It tells us that “if the fig-tree fails to bloom, the olive yields no oil, the flocks are cut off, and there are no herd in the stall, yet may we joy in the Lord and glory in the God of our salvation.” If our wives and children are in widowhood

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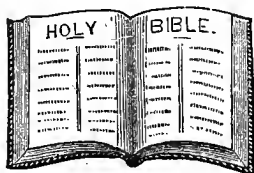


and orphanage and in necessity, it tells us that our fraternity will supply their wants, and in genuine kindness light up their dreary abode.

SCARLET DEGREE.



“THE COFFIN.”—As an emblem tells us that we shall soon go down to the grave, shall be numbered with the shrouded millions, whilst our character, in influence still left on the stage of acting man, will be telling for the good or ill of succeeding generations.

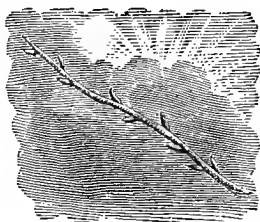


"THE BIBLE."—It is an emblem because it is our text book; here we get our doctrines and rules for life. It is our guide amid all the dark windings of life, and we draw comfort, as dying mortals, from its teachings of immortality beyond earth's boundary line. To us its pages shine with living lustre.



"THE MOON AND SEVEN STARS."—They represent good life, the effect of the divine favor. As the moon and stars reflect the borrowed light of day, or of its

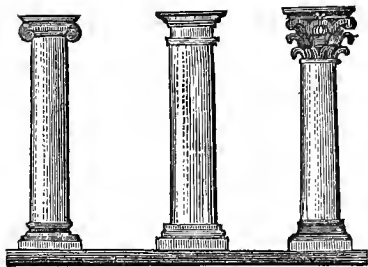
glorious orb the sun, so we are to reflect the glory of our supremely great and glorious God.



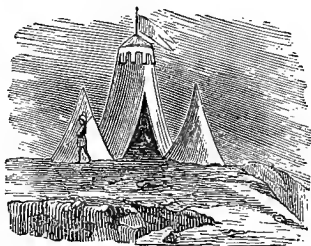
"THE BUDDED ROD."—It points us to the settlement of the vexed question as to who should serve in the important office of the Priesthood; for God made Aaron's rod deposited in the honored ark to bud and bring forth almonds in a night. It tells us that he who raised the eloquent brother of Moses to the sacred office of Priest for Israel, will support and cheer those who trust in him. The support is told in the rod, and the cheering and comfort is told in the budding of the rod.

PATRIARCHAL DEGREE.

"THE THREE PILLARS."—In this emblem there is an illusion to the following text of scripture: "Faith, hope, and charity, these three; but the greatest of



these is charity." And we are taught that these three important virtues are grand pillars in the temple of Odd Fellowship.



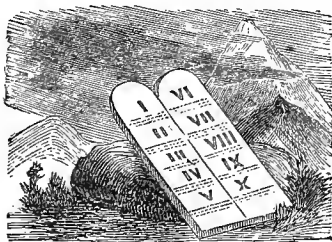
"THE TENTS."—Tell us of the habitations of the Patriarchs. The movable dwellings of the worthy ones of early ages, and they remind us that here we have no continuing city; this is not our abiding place, we are on a pilgrimage to the grave. But it further teaches us that hospitality should mark us

in our course and conduct in life towards our fellow-men. "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares."



"THE CROOK" tells us of the occupation of the Patriarchs. They were shepherds watching and guarding their flocks themselves, and that the good shepherd watches and guards the members of his flock, he leads them from pasture to pasture and feeds them beside the still waters.

GOLDEN RULE DEGREE.



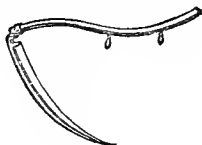
"TABLES OF THE LAW."—As an emblem it reminds of Moses the servant of God, who spent forty days within the foldings of the cloud that capped Mount Sinai when God came down upon it. And it brings

up before us the decalogue or ten commandments, that as a moral code is perfect. Even those who reject revelation, and scoff at Sinai's smoke and cloud, and pealing thunder and scathing lightning, in the midst of which was the giving of the law, own that it is the best moral code ever given to the world. While human laws, being imperfect, are altered and repealed, no virtuous man has ever desired to amend or repeal the *moral law*. It presents a common basis of worship and morals for the millions of our world.

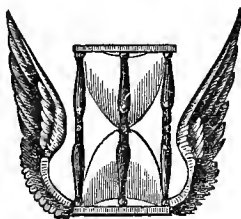


"THE ALTAR OF INCENSE" refers us to the worship under the Mosaic law, and teaches us the importance of sending up to God the thanksgiving and gratitude of the heart in prayer and praise. As the curling smoke ascends from the incense altar, so we should see to it that our hearts are right in the sight of God, and that our devotional feelings, mixed with "faith in God," ascend on high and centre in the Savior of sinners.

ROYAL PURPLE DEGREE.



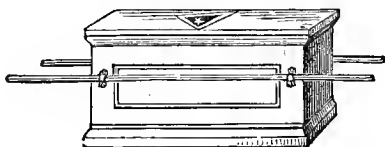
"THE SCYTHE."—Reminds us again of death. As an emblem it presents us the idea of the king of terrors—a mower. He is passing through the world and cutting down his victims as the mower cuts the swathe through the grass field. "Man is as the grass of the field, which to-day is, and to-morrow is cast into the oven." Human life is short.



"THE HOUR GLASS."—It, also, speaks to us of the brevity of human life. As the sands incessantly run, so every breath we breathe shortens our life.

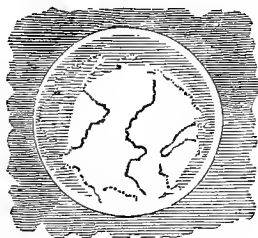
"Every beating pulse we tell
Leaves but the number less."

As the sands quickly run down in the glass, so life is soon gone and we go down to the grave. And since it is true that there is "no wisdom, nor device, nor knowledge found in the grave whither we go," "what our hands find to do, we should do with our might."



- "THE ARK OF THE COVENANT."—Reminds us of that sacred depository of the holy things that were to be kept for future generations in the holiest apartment of the temple. In the *ark* was placed a copy of the Law; a pot of manna; Aaron's rod that budded. On the top of it was placed the mercy seat, which formed a lid or covering, at each end of which was a cherubim, and their wings met and so formed an arch; and above, and over the ark with its deposits and mercy seat, was the Shekinah or visible presence of God. Here was a presentation to the devout Jew of moral magnificence and grandeur. So does the moral character of the man who obeys all the divine requisition loom up in moral grandeur. Nothing is more noble or sublime in this world than a pure and stainless character. The emblem suggests to us the glories of

heaven—the grandeur of the Eternal King as typified in the Shekinah.



“THE GLOBE IN FULL LIGHT.”—As an emblem points us to that glorious era when “The wolf shall lie down with the lamb, the leopard shall lie down with the kid, the calf and the young lion and the fatling together, and a little child shall lead them;” “then the cow and the bear shall feed, their young ones shall lie together, the lion shall eat straw as the ox.” “Swords shall be beat into ploughshares and spears into pruning hooks, and the people shall learn war no more.” The whole family of man shall repose happily in the shade of the same tree, and be closely united in a common Brotherhood. And as this is the last emblem in the subordinate Encampment, we learn from it that we are now in possession of the mysteries and teachings of Odd Fellowship, and the whole world is before us as a vast field for action.

CHAPTER IX.

The Bible our Text Book.



THE BIBLE is a revelation from God the *supreme ruler* of the universe. It is a transcript of the divine mind. To man, for whom God gave it, it is as a light in a dark place. "As the shadow of a great rock in a weary land." It is a light to the feet and a lamp to the path, and its precious truths guide man safely amid the labyrinths of this mortal state. In its history as well as its prophecy and poetry and epistles it is food for the mind.

The Bible should be the Odd Fellows text book, his constant companion. From it the fraternity draws its doctrines and selects its emblems. According to the directions marked out in it we should travel, for it is a moral map, showing the route to happiness and heaven. And in him who travels by it "Trust in God" its author should be, ah! and it will be increased; for one development after another will be given in experience, corresponding with it as a guide. The Bible is a sure and safe director to men, for its

needle, as a God-formed compass, always points and never varies to the everlasting home of the Patriarchs.

How we admire the names and characters—the virtues and faith—of the good men of the Patriarchal and Prophetical ages, from righteous Abel who was murdered by his wicked and unprincipled brother to the last of the inspired Prophets. What illustrious examples do many of them give us of unflinching and unfailing “Trust in God.”

But yet there are not more striking illustrations of “Faith in God” and virtues practiced recorded in the Bible, than is recorded of woman, from Sarah, who has been styled emphatically “*chief among the mothers of the Bible,*” who was the ancestress of the hosts of Israel and the wife of the illustrious Abraham the father of the faithful, to Esther queen of Ahasuerus, who risked her life and station to deliver her people when in the most imminent peril, and down indeed to the latest history of virtuous woman recorded in the New Testament.

There are noble specimens of humanity and true womanhood recorded in the “Book of Books” and we would refer woman of the present generation to to them as examples worthy their imitation, much rather than to those who have signalized themselves by carnage and death and despotic rule.

CHAPTER X.

Friendship, Love and Truth.

THIS is the motto of the Order. To the observance and practice of these principles the membership of the fraternity are bound. The motto is recognized and the effort is made to exemplify the principles in life. We declare this in the dressing of the Lodge room, and in the instructions given in the different parts of the mysteries of Odd Fellowship, as we unfold them. But we have inscribed this motto on our banners; seen as we unfurl them in the breezes to the gaze of the world around us. The Friendship of Odd Fellowship is friendship not only with each other but with all men. It is not that mean, sickly, counterfeit thing that would be called friendship, (but is not by any means entitled to the name,) so much practiced in the world, the native element of which is selfishness; that is truly *but a name*.

By "friendship" in Odd Fellowship we mean that close attachment, those strong regards, and kind feelings, which lead to good offices—to the performance of kind actions—that which leads us to help each other and our fellow men in time of need.

This principle deeply planted in the Odd Fellow's breast—well rooted in the soil of his heart—leads him to do for a brother what he would have a brother do for him in like circumstances.

When he hears of a case of destitution he is prompted by this principle to relieve, so far as it is in his power, the destitute one. He will "feed the hungry, clothe the naked." If he hears of a desperate case of sickness, a tender chord in his heart is touched which vibrates through his whole nature and he rushes to the bedside of the afflicted, and with a tender heart and soft hand he ministers.

The good Odd Fellow appears in the chamber of affliction as one governed by principle such as should move in the bosom of a man; see him—

"Watching by the couch of pain,
Till the light of day shall wane;
Till the evening star is high,
Till the midnight shadows fly,
Silent, wakeful vigils keeping,
O'er the restless sufferer sleeping."

And when death has done his work and the clay cold form, motionless is before him, he recognizes in it an emblem of his own mortality. He knows full well that the tenement before him, fast growing icy, is all that is left for earth; of one who was born as he was born; who a little while ago lived as he now lives, but now is lost to earth. With solemn reflections he turns from the scene, and in the exercise of friendship, attends to the wants of the bereaved. He endeavors to impart consolation to them in this their dark hour. He mingles true tears with the weeping wife, mother, sister, or daughter; moved on by this principle he performs all the last sad offices which nature requires. If it be an Odd Fellow deceased, he shrouds the ab-

sent brother's form in his last bed, the coffin, and remembers that they will never again be associated as they have been in the interesting duties of the Lodge room, and in the performance of kind actions for one another and for their fellow men. With a sad heart in company with his brethren of the order he bears the bier to the sacred depository for human dust, the graveyard, then softly lays the brother, lost to earth, in the clay-cold, narrow house, and as he does it, he looks on those about him and sees "gloom settling on each face, and sadness marking every eye."

But as the funeral services are drawing to a close, thoughts of immortality crowd into the chambers of the soul; and the lamp of the resurrection, lighted by the Lord of life, illumines the charnel house whilst each brother present casts his sprig of evergreen into the vault. Having closed the ceremonies the Odd Fellow mounds the earth above the departed one, then leaves the sister of Rebekah to soothe the disconsolate friends as none but a sister can. It may be that the Odd Fellow returns to that newly made grave again with a free stone or marble monument on which is carved the name of the deceased, and with the name some emblems or characters that are used in unfolding the mysteries of Odd Fellowship.

It may be the daughter of Rebekah will visit that grave again in company with that bereaved widow, mother, sister or daughter, and shed another tear in sympathy as she reads the inscription upon the tomb stone and remembers the virtues of the lost one.

But she asks the sorrowing one beside her to assist in giving one more testimonial of regard for the buried one. She prepares a spot upon that mound, then plants an evergreen that may sing under the passing breezes a long, long requiem.

This is friendship as taught and practiced in Odd Fellowship, and the character of man thus moved to kind acts by *pure friendship*, looms up in grandeur and true moral magnificence, till even the wondering world admires.

Friendship as taught in Odd Fellowship gives us an exposition of the text "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares." Never have your door closed against a stranger seemingly in distress, but let him enjoy your hospitality; give him a hearty welcome and so will he feel that he occupies the tent of a friend. And his character as he develops it, may exercise a very salutary influence upon you and upon your family. And, indeed, though his character be not as you wish, send him not out into the wilderness, for if the Great Father above in mercy has borne with him, surely thou shouldst. If God has permitted him to dwell for years under the circling curtain of the heavens, surely thou canst bear with him for a night, by entertaining him under thy roof. Let the stranger share thy hospitality and God the Great Father of mankind will reward thee; for he that giveth but a cup of cold water in the name of a disciple shall not lose his reward.

"*Love*" is the principle of action for the good Odd Fellow. It is the element in which he moves. The grand motive power to the efforts he puts forth for the promotion of good amongst his fellow men. It moves him to noble deeds of charity, to great works of benevolence.

The beauty of the Independent Order of Odd Fellows is seen in this, that it teaches and impresses upon the mind, and moves to action on it, that law of the Eternal Lawgiver that we call the law of "Universal Brotherhood." It teaches man his duty and his responsibility. It brings to mind the fact that he is by nature "in darkness and in chains." Grief has seized upon him as its victim, and passion has made him a slave. The links of the chain of sin have been entwined about him. He is led to look upon the developed goodness of him whose eye is all-seeing in man's deliverance from sin's effects, and as he looks, grateful thoughts crowd the mind, and grateful emotions swell in the soul. He is thus led to see the ground-work for love, to be practiced by him toward his benefactor. But the order of Odd Fellowship impressively teaches our obligation to "love one another." An Odd Fellow never said in his heart, as the murderous brother of Adam's much loved Abel said, "Am I my brother's keeper?" He could not say it and retain his character, for the very moment he said it he would cease to be an Odd Fellow. Then we are sure that Cain was not one either in principle or in practice.

If it be true, as the German translator of the "death of Abel" says, that Abel had a wife and children, the former upon his cruel murder was left a widow, and the latter, orphans. How did the members of that forsaken band need the principles of our order practiced toward them. How did that woman need kind words and actions to comfort her in her loneliness. How did she need some one to bind up the wounds that had been made in her spirit, and pour oil upon the troubled sea of her soul. How did those little ones need an open hand and a heart in it to supply their wants, and some one to guide and protect them in early life; shield them from harm amid its dark windings.

There have been many Cains in our world since the first one. And much, very much, innocent blood has flowed since Abel's blood stained the hillside in the pasturage near Eden. Many a good father has fallen by the hand of the assassin. Many a good husband has thus been suddenly snatched from the embrace of her whom he fondly loved and was proud to claim as his first earthly friend. And she has been left in their humble cottage to weep alone, while her little children unable to realize their loss, or understand the cause of their mother's sorrow have played in her presence with some sacred memento of their murdered father.

The principles of Odd Fellowship carry help to the needy and distressed of every clime and circumstance. Love to man as inculcated, teaches us to look upon

every man as a brother. It ranges before us the European with all his refinement and the sable son of Africa with all his superstition and degradation. The Asiatic and the wild roamer of the forests, the Indian. The Mohammedan and the venerable representative of Abraham. It tells us in all our actions toward them to keep in view the "Golden Rule;" "Whatsoever ye would that others should do to you, do you even so to them."

Truth is also a cardinal virtue, a standing, important principle with us. The good Odd Fellow possesses truth in the "inward parts," and his aim is continually to possess and practice it. He wants it graven upon the tablets of his heart as "with an iron pen," made permanent as the heavy impression stamped in the everlasting rock. For if the foundation is pure he knows that the waters issuing therefrom will be pure. With a right heart, he will be able in his constant conduct to exhibit "truth." Like the never varying needle under the influence of the loadstone he will be always pointing in the right direction, which will be to the encampment above, and he will be wending his way to a position there.

The Odd Fellow remembers well when the world was shut out from him for the first time in the Odd Fellow's Hall. The impressive ceremonies of initiation are fresh in his mind and he feels glad that the obligations of the order are on him. There is satisfaction to him in the thought that with many thousands he stands pledged to the practice of "Friend-

ship, Love and Truth." The promises he has made he will hold sacred; no consideration that could be offered would induce him to prove recreant to his trust.

But the good Odd Fellow is faithful in helping a brother to stand the storms of life. If he sees danger before him to whom he is fraternally bound like the virtuous and manly Jonathan when with his lad he went within an arrow's shot of the stone Ezel to inform his covenanted friend of his imminent peril; he will inform his brother of the danger and so help, and that help will be given as none but a brother can give it. Ah! and if some dark providence overtakes him by a casualty such as frequently happens, on the waves of old ocean, or on the waters of our navigable streams, in the burning or in some other way destruction, of the vessel, he is ready if possible to help. Let him but see the evidence a brother can give in distress and he will raise both hands aloft and fly to the rescue.

Odd Fellowship teaches us to imitate the conduct of those ancient worthies who had "faith in God," from righteous Abel, the record of whose death is the first line carved on the gravestone of the world, to the latest prophets, who sealed the truth of their teachings with their blood.

But it tells us why we are to have "faith in God;" viz. that we may find repose for the soul beyond the boundary line of time. For there is no real rest on earth. From the period when Time's lap receives us

until the earth in a grave gives the body a resting place, toil and trouble and sorrow is the lot. The path of life is a narrow path and dangers are all around, obstacles continually crowd our way. We pass through dense forests at times when storms are raging, thick darkness presses about us relieved only by rapid lightning gleam for a moment, which leads us more sensibly to realize the absence of light. And to this is added the threatening voice of a seeming angry God in the rolling thunder. The principles of Odd Fellowship lead us—

To see in the author of the storm
An everlasting friend,
Benignly looking at our faith.

Sometimes the sun will light our path, shedding down his mellow beams, will infuse a vigor not known in time of trial. The grass is green and flowers are opening their lovely petals to the eyes, and sending out their pleasant fragrance on the air. Earth unrolls her canvas and spreads out before the eye her untold beauties. Then her voice comes on the passing breeze to our ears and hearts "come, enjoy me." Odd Fellowship says, be careful, for in the green grass and amongst those highly colored flower plants at your feet and along your pathway, poisonous serpents may be coiled in ambush.

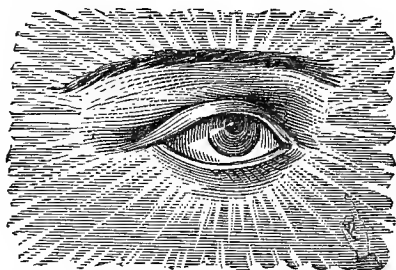
Be not carried away by the "voice of the charmer though he charm never so wisely." Look out for dangers till thy journey ends. Shun the snare of the fowler until his hunting day is past.

"Trust in God" and thou shall come unto Mt. Zion, the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels; to the general assembly and church of the firstborn, which are written in Heaven, and to God the judge of all, and to the spirits of "just men made perfect." At the banquet of Heaven the faithful shall sit down with Abraham, Isaac and Jacob, clothed with the pure robe, they shall recline at the board with other honored guests at the great supper of the Lamb and shall tune their harps in harmony with the melting melody of Heaven.

How much better the world would be than it is, if the banner of Odd Fellowship was unfurled to every breeze. If Friendship, Love and Truth was practised everywhere, and all mankind were reposing under the wide-spread branches of our tree. If all were united in one glorious principle, one law would bind all nations, kindreds and tongues of the earth. Then would wretchedness and disgrace soon lose its subjects.

CHAPTER XI.

“In God we Trust.”



“IN GOD WE TRUST,” is a motto in Odd Fellowship, and one of the first recognized in the Order. It appears in plain characters over the chair of one of our principal officers in the lodge room, and under the first striking emblem of the Order, “The all-seeing eye.” Every initiate into the mysteries of Odd Fellowship adopts it as his own motto; ranging himself with the brotherhood, he becomes for his brethren what the illustrious Aaron became for his brother, viz: a spokesman. He speaks for himself and the whole Fraternity, “In God we trust.”

It teaches us that God is the *Supreme Ruler of the Universe*—the upholder and sustainer of all things, and that by him all things consist. “He holdeth the waters in the hollow of his hand, and meteth out heaven

with a span, and comprehendeth the dust of the earth in a measure, weigheth the mountains in scales, and the hills in a balance—he taketh up the isles as a very little thing.”

It teaches that God is the *Great Disposer of human events*. “That he pulleth down one and setteth up another,” and that upon him all are alike dependent. Our existence has been derived from him, and our life continued amid the dangers of this probationary state by his almighty power. But the motto teaches God’s providential care for all his creatures, and his love and mercy in the supply of all our wants. It reminds us of the fact that “the very hairs of our head are all numbered,” and that God cares far more for us than for the sparrow, that falls not to the ground without his notice. His eye is ever upon us and his watch-care over us.

But it tells us that all our blessings come from God. Whilst in him we “live and move and have our being,” the food that we eat, and the raiment that we wear, with all the endearing ties of earth, are blessings from his hand, and for them, gratitude should fill our hearts to him. It also reminds us of the fact that we are accountable, as rational and intelligent beings, to him, from whom we have received so much. His eye is ever upon us, and in his infinite and eternal mind, a perfect knowledge of our character is had, a faithful record of our proceedings in life is made, and as our Judge, he will bring us into strict account at the last day.

The motto reminds us of the promises of God's word to us of good—temporal, for he alone can supply our wants; spiritual, for he is the Author of grace that saves in time and in eternity.

It inculcates as a motto, the importance of the exercise of "Faith in God"—developed by good works, as it appears in the ancient worthies of the Patriarchal and Prophetical ages; from righteous Abel, who offered an acceptable sacrifice, to the last of the Prophets. May we "trust in God" indeed.

CHAPTER XII.

Mutual Relief.



ODD FELLOWSHIP is an association for mutual relief. And in a world like ours, where the effects of sin are scattered broadcast and abundant, and amongst a race dependent as ours is, and so easily injured, it is fortunate that associations have been formed to render help when help is needed.

The members of this great fraternity, seeing the appropriateness of the adage, "love demands love," are banded together for mutual relief, in the various ways in which it can be given amid the casualties of life. It offers relief in case of sickness. No one is so healthy that he can surely say he will never be sick—he will never be so completely prostrated by disease

as to be unable to meet his own wants; hence, dependent in the fullest sense upon others. Indeed, there are none but expect disease and utter prostration under it and dissolution in the end—if not cut off from life by a sudden death. Odd Fellowship furnishes a minister in the person of one of its votaries, in the time of sickness, whose station and work is at the bedside of the afflicted. And where does man appear so noble as at the bedside of the afflicted, bending over the couch of the suffering with true brotherly feelings, and watching with anxiety the failing form of the helpless? Oh, where does he appear more worthy of the helpmeet with which the great Creator has furnished him—woman?

If sickness is protracted day after day and night after night, the work of watching and ministering is continued, for the true fraternal heart knows no weariness.

Odd Fellowship offers relief in case of bereavement. When a friend has died whose loss we deeply deplore, the wounds inflicted on our spirits are quickly recognized, and the healing balm of friendship in unmixed sympathy is poured upon the wound. If a brother has died who has left behind him a widow and orphan children, the widow is cared for, and if needy, supplied, while her children in orphanage are clothed and educated. But if the bereavement is that of health, one after another of the Fraternity make anxious inquiries, if indeed they do not regularly visit the invalid, and there in his presence, give unmistakable evidences of deep interest in his case. If the bereavement

is that of property, by a casualty that often destroys in a very short time, such as fire, flood, tornado; or if it is by the inhumanity or dishonesty of some specimen of our kind, the Fraternity looks at the bereavement, and if possible, lends a helping hand and relieves the wants of the injured.

Odd Fellowship offers mutual relief under imposition. If an article that I am about to purchase has been extravagantly extolled and its real qualities hidden from my view, so that I am about to be imposed upon, it is possible for relief to be given me, and the intended injustice to fail. It is not only possible, but it is actually probable. I may say more. It is certain, if a brother Odd Fellow's heart and hand is near me. But it offers relief in its benefits to all alike, in case of inability to labor or earn a living, so that the time in sickness is not entirely lost as to providing sustenance for himself and for those who are dependent upon him.

CHAPTER XIII.

Mutual Edification.

ODD FELLOWSHIP is a society for mutual edification and improvement. It seeks to make all its votaries better by improving their moral tone, and hence increasing their moral power, watching vigilantly over the conduct of all alike. Whatever differences exist

among members outside their retreat, Odd Fellowship requires them to leave them in the world, and come together around the altar of the Fraternity once a week, untrammelled by party feeling or anything that would mar the harmony of the brotherhood.

Everything connected with our ceremonies, from the first sound of the gavel calling to the duties of the evening, to the last sound releasing us from the inner lodge duties, tend to elevate, ennoble and improve. The opening ode and the lodge prayer array before us the principles of our Order, the object of our meeting together, the goodness and mercy of God, manifested to us in continued life and its blessings. They bring before us also the subject of our feelings and care as Odd Fellows, viz: The brethren of the Fraternity everywhere, with the widow and orphan and the distressed and suffering of earth. The propositions as they come before us, in the regular business of the lodge, from the first to the last, tend to remind us of the duties we owe to God, of the duties we owe to ourselves and to our fellow-men; and the part we are called upon to act in the great drama of mortal humanity now passing on the stage of life.

The same is true of the initiatory ceremonies, from the time the world is *shut out*, until the instructions are completed, and the newly made Odd Fellow is prepared to make himself known as an Odd Fellow, and move in the ranks of the Fraternity, in the enjoyment of the privileges to which members are entitled. The lessons are all wholesome, and tend to elevate the

learner—to improve his moral tone, and so increase his moral power. The lessons are of such a character and given in such a way, that they can not fail to make a deep and lasting impression upon the mind. They improve the mind and affect the heart for good in life.

This is true of the work throughout, as every advanced member of the Fraternity knows full well. The lesson on *Charity*, in the first step, is one that is so impressively taught, that it can not easily be forgotten ; and if there is a tendency to dissipation amid the intoxicating pleasures of the world, the lesson wells up in the memory. The impressions that were made by it freshen, and the wanderer is checked and brought back ere many steps are taken, and the soul not spell-bound by the music of the *syren song*.

The lesson given on *mutual relief* is a very striking one, and the symbols and emblems are so presented and explained, that the mind grasps and the heart receives and retains for practice towards covenanted brothers the beautiful lesson. It is edifying to digest the Scripture example that is given, and then to bring into real life the knowledge acquired, by giving help to, or receiving help from a brother, when the necessity exists. And how often may the warning be given to profit, or the encouragement, by imparting light when we are in darkness !

Friendship is taught, and impressed upon the mind so beautifully in the history of the great leader of Israel, the emancipator of God's down-trodden people, that it can not easily be forgotten. The impression is

made upon the mind in such a way that it is not easily effaced. His love for his countrymen led him to give up his home in the palace, with all the pleasures of royalty, and his heirship to the crown. "He refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season."

Love to God and man, as taught in the Book of Books, is impressively urged, and manifestations of that love demanded, in action that will be in unison with the profession of love. It is insisted upon that human brotherhood be recognized and love be practiced toward all men of every clime, and kindred and nation. The *human heart* should possess love for all the *human family* without an exception, for they are all our brethren, and "he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen?" It is equivalent to he can not love God whom he hath not seen. The divine command is, "Love the Lord thy God with all thy heart, and with all thy mind, with all thy soul, and with all thy strength, and thy neighbor as thyself."

Truth is impressed upon the mind so fully with symbols and emblems, as well as in the clear language of inspiration, that an indellible impression is made, and the heart affected for good almost invariably for all coming time.

Friendship is taught again in another way, viz: by *hospitality to a stranger*. Beautiful illustrations are given in the Bible, in the entertainment given by the

Patriarchs. Abraham was thus hospitable. He received strangers, provided water to wash their feet, prepared repast, and waited upon them himself. At one time, when three angels visited him, he killed and dressed and cooked a calf and three measures of meal, Sarah his wife assisting him.

Love is taught again, and impressed and exemplified in *religious toleration*; but the grand Gospel maxim, or Golden Rule, is presented, "Whatsoever ye would that others should do to you, do ye even so to them."

Truth is exemplified again, in rendering assistance as a guide to one who is in need, surrounded by dangers and in the midst of severe trials. And its importance is impressed, as it involves faith in God, as exemplified in the case and experience of the righteous, from Abel on down to those of the New Testament age—all these lessons tend to elevate and improve, and hence edify all alike.

CHAPTER XIV.

A Plea against our Enemies.

IN almost every community where there is a working lodge of Odd Fellows, there are enemies to the Fraternity. Many are anxious to know what is done in the lodge room and how it is done. This, however, can not be known, save by those who have come into the *retreat* by the door. But if we may judge of the

expressions given in many communities, there are a few persons whose strong convictions are that the objects of the association are superlatively selfish—hence its character is bad.

But there are those who boldly declare we are engaged in that which is dishonorable. Our Order is "Nazareth, and no good thing can come out of it;" but does not our work as certainly show that they are mistaken, as the astonished Jew was mistaken, who, half convinced that the Son of Mary was the Messiah, yet when he learned that Nazareth was his town, said, "Can any good thing come out of Nazareth?" The despised Nazarene exhibited the finer feelings of humanity by administering to the suffering of all. His pure spirit was always moved under a sight of human woe. How deeply did he sympathize with the widow of Nain, as in sadness she was heavily treading the road to the burying-ground! How did he feel with the sisters of Lazarus, bereft of their brother! I fancy I see him, as he is approached by Martha in the outskirts of Bethany. He knew full well the feelings of her stricken heart, as weeping, she said, "Lord, if thou hadst been here, my brother had not died." He felt for her, and sympathized with her, and in his first expressions declared the fact that her brother should come back. "Thy brother shall rise again."

And see him again, when an anxious father approaches him. He had watched day after day with fond feeling at the couch of a lovely daughter. He had cooled her fevered brow and softened her parched

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or recreant to his trust. I repeat it: If the Fraternity had no unworthy members in it, numbering as she does, she would be an anomaly indeed in the family of organizations.

CHAPTER XV.

The End of War.

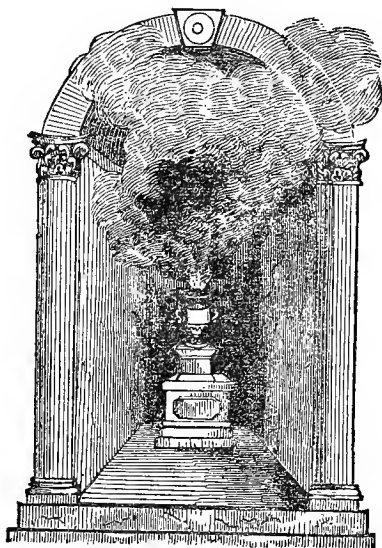
“AND He shall judge among the nations and shall rebuke many people; and they shall beat their swords into plowshares and their spears into pruning hooks, and the people shall learn war no more.”

Who can glance cursorily even over the blood-stained pages of history, and not feel an involuntary shudder at “man’s inhumanity to man,” as it has been practiced in all ages? That bloody deed of Cain in the pasturage near Eden, is but one of an innumerable number that have been faithfully recorded by Heaven’s scribe in the book of God’s remembrance. The sheep that owned the righteous Abel as their shepherd, may have fled in terror from the spot where Cain lifted his arm, nerved with murderous purpose, to commit the dark deed; but quite as dark deeds of blood as that first have often been committed in this disordered world. Nation has been arrayed against nation, tribe against tribe, family against family, and man against man. Extensive wars have been carried on in different

ages of the world, which have resulted in strewing the earth with slain, and thus national existence has been sapped, as the life-blood of a nation's warriors has crimsoned the beautiful carpet. Yes, in war the armies of earth in their desolating march have destroyed every thing beautiful before them—their battering rams have played upon the walls of their enemies' cities, and the dark pall of desolation and death has been spread over the thousands of inhabitants.

Look at the history of our world for a moment. Through the dynasties of the ancient Egyptian Empire, from the first Pharaoh to the infamous Cleopatra, it is one continued scene almost of blood. Of the Babylonian Empire it is also true throughout its whole history, from the time it was founded as a government and the first monarch reigned, until the Persian conqueror executed the decree of Heaven by entering her capital, putting her king to death, and proclaiming the empire conquered, and her captives free, and at liberty to return to their own land. The same is true of the Medo-Persian, Macedonian, and Roman Empires,—their rise, progress and fall was in blood. And is it not also true of modern nations? It was said of the great Napoleon Bonaparte, "He clothed the earth with the terror of his name, and drenched all Europe in blood and tears." This world of ours has been a war-world ever since the great Napoleon closed his eyes in death on the barren St. Helena, and two of the bloodiest pages in the book of the history of our race are those on which is recorded the war of the *Crimea*

and the almost unheard-of cruelties practiced in the wars in India. But wars and rumors of wars *shall* cease, and Odd Fellowship as an association is looking forward with pleasing hopes and ardent longings to the time when "the people *shall* learn war no more."

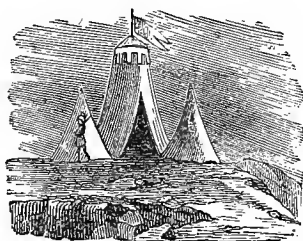


PART SECOND.

Lives of Eminent Bible Men.

CHAPTER I.

History of Abraham.



ABRAHAM was distinguished for his "trust in God," and has been properly styled the "Father of the faithful." In Odd Fellowship we are referred to his experience of "*trust*," and are called upon to imitate him. When aged, the promise of God was verified to him—of Sarah, his beloved wife, Isaac was born. And when God would try the quality of his faith, he bade him go up to Mt. Moriah and offer that son as a sacrifice. This command of the Divine Being must have fallen upon the ear and heart of Abraham with ponderous weight, but "staggering not at the promises of God," he made ready for the offering.

The morning arrived when he should leave his tent and go to the designated place for sacrifice. His servants that were to attend him had all things in readiness, and Isaac took an affectionate leave of his aged mother. Behold the three, as they stand within the tent, just before the journey is commenced. Abraham of the three alone knew the purpose of God regarding Isaac; and how must it have affected him as he looked upon Sarah, knowing that she was looking upon her Isaac for the last time, the purpose of God being carried out! Surely paternal love swelled in his great heart, till he could hardly refrain from whispering in the ear of the mother, "*Isaac may never return.*" But he did refrain, and with a heavy heart left Sarah in the tent.

Abraham listened to the innocent, boyish talk of his son as they rode along, and every sentence of Isaac was like a dagger piercing his heart—yet with solemn looks and melancholy feelings he journeyed on, Isaac all the while wondering at the seeming sadness of his father. But he had been with his father in worship; had stood beside him when offering sacrifices, and had witnessed his devotion, though he had never before attended him to Mt. Moriah.

At length they arrive at the mountain, and Abraham bids his attending servants halt, and tarry whilst he and the lad go up and worship. In company with Isaac, he wends his way up the mountain side. The sacrifice he is about to make is pressing him more and more. His affection for his child is increasing. The

son of promise, as he walks by his side, receives a glance from the father that seems to say, *Can I give him up? Isaac my son is approaching manhood.* I have looked upon him with fond feelings from his earliest infancy. He is the son of my old age, and the promised seed, in "whom all the nations of earth shall be blessed," but he adds in his soliloquy, He who gave me this son of promise has commanded me to make the sacrifice, and I must obey. His tempest-tossed soul is stilled, his relaxed muscles are strung, and his arm nerved to make preparation for the sacrifice. Soon a rude altar appears upon the mountain, and the fuel is gathered for the fire, when all at once Isaac turns to his father, and says, "Father, here is the altar, and here is the wood, but where is the sacrifice?" "My son," said Abraham, "God will provide himself a sacrifice." Abraham then made known to Isaac the command of God. He at once gave himself up, and submitted to be bound and laid upon the altar. Heaven permitted the fond father, when he had proceeded thus far, to give his son what he supposed was a last fond embrace; then nerving himself for the work, he drew back the knife to plunge it into the bosom of Isaac. *Behold the scene!* The angels of God in heaven were looking down upon it with intense anxiety. They were bending over the walls or poising themselves upon their pinions, and fixing their eyes on Mt. Moriah, the altar, the sacrifice and the officiating priest, when the solemn silence was broken by the voice of the Almighty, saying, *It is enough.* Jehovah turning to a swift-wing-

ed angel, said, Fly to that spot and stay the hand of my servant Abraham, that he slay not Isaac. The angel rushed to the spot and arrested the attention of the faithful servant of God. "Lay not thy hand upon the lad, neither do thou anything unto him, for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me."

A short time afterward the two with joyful hearts came down from the mountain, and with the waiting servants returned home, when we may suppose Sarah was made acquainted with the trial of her husband's faith. Whenever I see, what is sometimes to be seen in the best arranged and furnished lodge rooms, among the emblems used to unfold the mysteries of Odd Fellowship, the "Ram's Horn," I am reminded of this trial of Abraham's faith, and in imagination I see Isaac as he stands beside his father, near the fire and wood, tenderly and innocently asking him what must have been to him a very affecting question, "*Where is the lamb for the burnt offering?*" Just before the glistening blade was struck and Isaac's life taken, the Patriarch was stopped, and as he looked up, he saw on the mountain, a short distance from him, a fulfillment of the declaration he had made to Isaac, "My son, God will provide himself a lamb for a burnt offering." There in the thicket near, was a ram caught by the horns.

Abraham has been styled, because of his "trust in God" and his many virtues, with his devoted life, the "Friend of God." When he left the land of Egypt

and went to Canaan to dwell, he pitched his tent near Bethel, where years before he had lived, and where yet was the altar on which he had often sacrificed to God. His nephew Lot was living near him when he lived in Canaan before, and when he went down into Egypt, went with him, and this time also Lot attends him. The two went to Canaan to dwell. This gives us to understand that the mutual attachment of these two great men was strong. But as evidence that Abraham possessed toward Lot, and practiced it, "Friendship," and I may add, "Love and Truth," I need but to refer to his conduct toward Lot there.

Their flocks had been multiplied exceedingly, and their substance was great—the land did not give sufficient pasturage for the flocks of each, and moreover, the men that had the charge of the flocks of each were quarreling. These things required a separation. Abraham was determined to separate friendly, and addressing himself to Lot, he said, "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen, for we be brethren." He then directed Lot's attention to the fact that the "whole land was before them"—the whole country could be overspread by them—he then waived his right of choosing a portion of the country first, and leaving the second choice to Lot. Intent upon peace and friendly feelings between them in the future, he bade Lot make the selection first. "If thou wilt go to the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left."

But we behold these principles carried out by Abraham still further toward Lot his nephew. When Chédorlaomer and the kings associated with him conquered the armies of Sodom and Gomorrah, they pillaged the cities and took the goods of Lot, who dwelt in Sodom, and he and his family were taken prisoners. One of the family, or servants of Lot, escaped, and went and told Abraham. He at once called together the servants born in his own house, numbering three hundred and eighteen—made known to them the captivity and peril of his kinsman, and his determination to pursue the conquerors, then on the way to their own land with the prisoners and spoils. Abraham must have possessed indomitable courage to have meditated an attack upon these four victorious kings and their armies. His true affection for his nephew led him to risk his life and the lives of his servants. The motive actuating was a pure one. It had its birth in a pure heart, and was fostered by the generous feelings of a noble soul. True to his purpose, he followed the army that was elated with victory, and overtook them and smote them with a great slaughter. These powerful kings fell before him, and their army was cut down by his trained servants as the grass is cut by the dexterously swung scythe of the mower.

Lot and his family and servants are re-captured—the goods retaken, and all brought back again to the country of Sodom. If Lot was lacking to any extent in good feeling for Abraham before, he surely was not after this bold and daring, effectual adventure to re-

lease him and his family from the hands and power of his merciless captors.

A beautiful scene afterwards presents itself to us in the history of this distinguished Patriarch, in connection with the further judgments of God, as they fell upon the cities of the plain. On account of their wickedness, they had been conquered, and their country laid waste by the four confederate kings. Lot, living amongst them, though a righteous man, we have seen taken. But now the Divine Being is about to destroy them with fire from heaven. Abraham is made acquainted with the doom of the cities by one of the three angels in human form, who made him a visit and enjoyed his hospitality in an abundant and healthy repast, prepared by himself and his amiable wife. He had conducted the men on their way from his tent, when two of them went towards Sodom, while the other tarried in his presence, and made him fully acquainted with the divine purpose to destroy the cities. Abraham became deeply concerned for the inhabitants, and his feelings were not confined to those of his own relationship—the arms of his heart embraced them all—and he prayed earnestly for their deliverance from the coming destruction. So earnest was his prayer and so strong his “trust” in God, that he was assured if there were fifty righteous persons in the city, the whole city should be saved. For fear there were not fifty, he asked if forty-five should save it—then forty—afterwards thirty—then twenty, and finally ten. God assured him that if there were but ten, for

the sake of the ten he would save them all. He supposed that in the family of his nephew Lot there were at least ten persons, but in this he was mistaken; yet God saved Lot and his daughters, while fire consumed the cities and their inhabitants.

Sarah, the wife of Abraham, died at the advanced age of one hundred and twenty-seven years, and with a sorrowing heart he sought of strangers a burying-place. He made the purchase of the cave of Machpelah, with the field in which it was situated, and there he buried her.

After Sarah's death, Keturah became Abraham's wife, and she cherished him in his old age. Thirty-five years after Sarah died, he was brought down to death. Isaac and Ishmael together stood beside him, and closed his eyes and listened with interest to his dying words. Though Ishmael and his mother had been expelled from Abraham's family many years before on account of Isaac, yet Ishmael cherished fond affection for his father; and if there had been any hard feelings existing between the two brothers before, they mutually agreed to give them up, under the solemn circumstance of a father's dying, and they united, as dutiful sons, in the last sad office to their honored parent, who was an honor to human nature. They bare his cold remains to his family vault, and lay it to sleep the "*long sleep*" beside the mouldered remains of Sarah.

Abraham was surely an extraordinary man, possessing virtues and excellences beyond any other person

whose history the Bible records. He attained a state of moral excellence that but few, if any, have attained unto. He presents the *portrait of a perfect man*. He *walked before God and was perfect*. Whilst we admire the almost stainless character, through a long life, of this Patriarch of Patriarchs, let us remember that God whom he served, who made him so great and so good, can and will, if we submit to him—loving virtue and following in its paths—make us holy, happy and useful, and when we die, “we shall sit down with Abraham, Isaac and Jacob in the kingdom of our Father.”

CHAPTER II.

History of Isaac.



ISAAC was the child of promise—the son of Abraham's old age—and became an illustrious Patriarch. He was educated in the religion of his father—his training was of the purest kind. God said of his father, “I know Abraham, that he will command his children and his household after him.” Sarah, the wife of the Patriarch, and the mother of Isaac, was strongly bound to him—she loved him with true maternal affection—for he was her only son, and given

to her when far advanced in life. And when she saw Ishmael mocking or making himself merry by ridiculing Isaac, she said to her husband, "Cast out this bondwoman and her son, for the son of this bondwoman shall not be heir with my son, even with Isaac." Sarah desired that Hagar might be *divorced*—that some legal act might be performed, by which Ishmael might be excluded from all claim on the inheritance. This was painful to Abraham, for the bondwoman's son was his son, and for seventeen years paternal love for him had swelled in his heart, and he had been training him up to the service of that God who had promised that Ishmael's seed should be innumerable.

God saw that the expression of Sarah was grievous to Abraham, and allayed his fears and stilled his troubled heart, by requiring him to do as Sarah had said; "for in Isaac shall thy seed be called"—"but of the bondwoman's son I will make a great nation, because he is thy seed."

Isaac grew up, and when God would try the quality of his father's faith, he bade him go up to Mt. Moriah and offer him as a burnt sacrifice. Abraham knew that God was able to make good his promise regarding his seed—and concealing the divine purpose that had been made known to him even from Sarah his wife—early the next morning he started with Isaac and the servants that were selected to accompany him. They traveled two days, and on the third Mt. Moriah appears in view. It may be that the same cloud of glory that afterwards went with the children of Israel from Egypt

to Canaan was settled upon that mountain and over the spot where the altar was to be erected on which Isaac was to be offered—thus marking it as the mentioned mount and the place where remarkable types of the Lord and Savior of mankind were to be given; for from Isaac, the promised seed, He was to descend.

Abraham having arrived at the mountain, bade his servant tarry there, while he and the lad went up to perform acts of worship. Isaac, with the wood upon his shoulder, attends his father, who is bearing in one hand the fire-brand with which to kindle the wood of the burnt offering, and in the other hand, the knife with which he was to slay the sacrifice. As they neared the spot, rendered memorable by the transaction that followed—inimitable (save by the scene and circumstance that it types), Isaac asked for the attention of his father—"My father." Abraham, for a moment aroused from his intense and painful reverie and deep devotion, said, "Here am I, my son." And Isaac said, "Behold the fire and the wood; but where is the lamb for a burnt offering?" Nothing can excel in tender affection and innocence this touching conversation—and Abraham could not but have felt deeply affected—and no wonder if, before answering the question, he embraced his son—*laid down the fire-brand and the knife, and placed himself in an attitude to accompany his answer with appropriate signs—as his eyes and hand were lifted with his heart to God, in prayer for sustaining grace and an unflinching faith, he answers Isaac, "My son, God will provide himself a lamb for*

a burnt offering." When they reached the spot where the devotions were to be performed and the sacrifice to be made, they erected an altar, and Isaac submitted to be bound and laid upon the altar—but just as the father's arm was nerved to plunge the instrument of death into the bosom of Isaac, the voice of the Covenant Angel fell upon the ear of the Patriarch—and scarcely was his attention arrested by that voice, until the glorious sentence, framed in heaven, was fixed in his heart, "Lay not thine hand upon the lad, neither do thou anything unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me."

The uplifted arm of Abraham fell by his side, and gratitude fills his heart to God for his compassion to him in thus sparing Isaac. *A ram caught by the horns in the thicket near by was observed, and Abraham slew the animal, and offered it as a burnt offering to God.*

And when Isaac was about forty years of age, Eliezer was sent to Mesopotamia, Abraham's "own country," to procure from amongst his kindred a wife for him. Eliezer, guided by the hand and providence of the Great Father, went to Nahor, and from the family of Bethuel, who was Abraham's nephew, procured in the person of the beautiful Rebekah, a "fitting wife for Isaac." The evening that the servant on his return, having in charge the maiden of Nahor, was approaching the tents, Isaac was walking in the fields, as it may be he was accustomed to, and engaged in meditation—and as he looked in the direction of the country to

which they had gone to procure him a wife, his eye lighted upon the camels, and probably upon Rebekah with her maidens. About this time she saw Isaac, and asked who he was. On being informed that it was Isaac, her future husband, she lighted off the camel on which she rode, and quickly veiled herself, as a sign of "*chastity, modesty and subjection.*" Isaac at once relieved the servant by taking her under his charge, and he brought her into the tent that had formerly been occupied by Sarah, his mother, in her lifetime—and he took her to be his wife, and loved her—and as the sequel proves, he realized in her a true helpmeet.

Not long after this, we see Isaac performing the last tribute of respect due the dead from the living, in company with Ishmael. Abraham had died, and "was gathered to his people." They bear his mortal remains to the cave of Maepelah, and bury it from their sight with sorrowing hearts, as Abraham, many years before, had buried Sarah. Unto Isaac afterward were born two sons, Jacob and Esau, who each became the head of a mighty nation, the Israelites and the Edomites.

When the second famine that visited the land of Canaan came, Isaac with his family went and dwelt in Gerar; and while there, as his father had done before him, he denied his wife, saying, "she is my sister." In the case of Abraham, it was literally true—but it was not true in this case; for the relation that Rebekah sustained to him previous to their marriage, was that

of cousin. But possibly Isaac considered himself in some sort justifiable for these words, spoken with an intention to deceive, since he supposed his life would be periled by his claiming the relation he really sustained. We can but consider this, though a stain in the character of this great and good man.

When Isaac became old, and "those that look out at the windows are darkened," his eyes became so dim that he could not distinguish Esau from Jacob. He received at the hands of his sons "savory meat," and pronounced upon them each a father's prophetic blessing. And although these proved the occasion of a breach between the brothers, in the blessings pronounced by Isaac, and Jacob was separated for many years from his father and his brother, yet he returned from the family of Laban, with his wives and herds, in time to see Isaac again before he died—and a reconciliation having been effected between Jacob and Esau, in union they comforted their father till he died, then they join in fraternal and filial affection, to do the last sad office for this amiable, accomplished and truly pious Patriarch.

CHAPTER III.

History of Jacob.

THE Patriarch Jacob, as the son of Isaac and the grandson of Abraham, was a truly remarkable personage,—whose fortunes were varied, but he proved him-

self, in his "*trust in God*," equal to every emergency; and though dark, portentous clouds at times hung over him, so as to make his life *shady*, through the mercy of the God of his fathers, he passed through all the storms and trials of his eventful life, and his last days may be said to have been his "*brightest and best*." He was possessed of a strong mind and a good heart. The former is marked in his whole life, and the latter is especially marked in all his pilgrimage, after the wonderful manifestation of divine grace to him at *Peniel*. And the strength of his mind continued until his work was all done. His intellect failed not until the last sentence of instruction had died upon his lips, and his weeping children beheld him "*gathering up his feet*," and saw him breathe his last. And as he was "*gathered to his people*," i. e., entered at once upon a conscious state of happiness with them in the spirit land, we may suppose that mighty mind entered upon the enjoyment of a capacity and a growth far exceeding the capacity and growth with which it was favored at any time during its one hundred and forty-seven years of existence in an "earthly house."

Jacob was the *twin brother* of Esau, but Esau was the eldest, and by right claimed the birthright, which gave him a superiority over his brother, which partly consisted, we are told, in a "double portion of the father's inheritance" and his "peculiar benediction." The birthright, important as it was, was transferable. One day, as Esau came in from a hunting excursion very hungry, his eye rested upon some vegetables that

Jacob had cooked, and he asked him that he might eat of them. Jacob proposed him the meal in lieu of his birthright; Esau accepted the proposition, and under oath, transferred his birthright to his brother.

Some years after this, when Isaac was old and his eyes were dim, he bade Esau, who was a hunter, take his "weapons," i. e., his *arrows*, *quiver* and *bow*, and take him some venison and prepare him meat that he could relish, that his son might bless him before he departed this life. Now Rebekah, who was partial to Jacob, overheard Isaac in this conversation with Esau, and being exceedingly anxious that Jacob should have the first blessing, she bade him go to the flocks and procure two kids of the goats, and she would prepare *savory meat* for his father, such as she knew he loved. Thus, by deceiving Isaac, she thought her favorite might secure the blessing.

The conscience of Jacob was rather tender, and he ventured an objection; but his mother so far removed his objections as to secure his attention to the first act in the scene. Having succeeded thus far, she prepared the "*savory meat*," then put the raiment of Esau upon him, and thinking that the father might touch the hands, or embrace, and so touch the neck of Jacob, she took the skin of the kids that had been slain, and put (part of) them upon the hands and neck of Jacob. Isaac felt his hands, and said, "the hands are the hands of Esau." He then bade him come near and kiss him, and as he did so, the aged father "smelled the smell of his son's raiment." He then pronounced

the peculiar blessing upon Jacob, supposing it was Esau. It was not long, however, until Isaac learned, by Esau coming in, that the younger had supplanted the elder.

Not long after this, Jacob, owing to the management of his mother, was called by Isaac, and from him received the confirmation of the blessing he had obtained through subtlety. This time it is given without any deception on his part. At the close of the interview, the father bids him go to Padanaram, and take a wife of the daughters of his mother's brother. Obedient to the expressed wish, he went, and on his way, when near the city of Luz, "he lighted upon a certain place, and tarried there all night, because the sun was set." And taking a stone of that place for a pillow, he laid him down and slept, and in the visions of that night, the sublime scene passed before him of a *ladder* reaching from where he was to heaven, and the angels of God ascending and descending upon it, plainly indicating to him that the "Angel of the Lord encampeth around about them that fear him." Here we behold the sublime scene of a company of holy angels engaged in the important work of directing a *periled traveler to his home on high*. Under the pleasant sensations produced by that vision, early in the morning Jacob with solemn ceremony consecrated that spot to God, and sincerely promised fidelity to the *Supreme Ruler*—and upon the condition stated in the vow, *if prosperity attended him*, "the Lord his God" should have one-tenth of his entire income.

Jacob proceeds on his journey, and arrives in the country where Laban dwelt. The first member of Laban's family he was permitted to see was Rachel, who afterward became his wife. When he made himself known unto her, he testified his friendship as a *cousin* in the simple and pure method in primitive times, of *kissing*. He offered thanksgiving unto God, and wept tears of true gratitude for the success with which he had been favored. When Laban heard of him, he ran and met him, embraced and kissed him—acknowledged the ties that bound them together as kinsmen, and his house became Jacob's home, and he fed Laban's flock. After one month's stay, during which nothing had been said about wages, Laban, desirous to secure his services, asked him what his wages should be. Jacob answered, "for he loved Rachel," (it may be that he had a presentiment, when he met her first, that she would be his wife, and that his feelings had been increasing towards her all the time), "I will serve thee seven years for Rachel, thy younger daughter." Laban agreed to it, and Jacob served according to the agreement—years seemed as a few days, for the love he had for Rachel—and as the week was fulfilled, he said to her father, *Give me my wife*. The father agreed, and made a great feast; but in the place of giving him Rachel, he deceived Jacob by giving him Leah. As is reasonable to suppose he would, Jacob expressed dissatisfaction. Laban gave as a reason that Leah was the eldest, and should be married first, as this was the custom in Mesopotamia.

Jacob was not before acquainted with this as the custom of the country. He probably was fully reconciled when his father-in-law promised him that after the lapse of a week, Rachel, too, should be given him to wife, on condition that he would serve other seven years. Jacob agreed to this, and Rachel, for whom he had served, and on whom his affections were set, was given unto him, after which he served seven years, and then for other wages, continued in charge of the flock of Laban, which was prospered as he himself was prospered, until his riches became abundant.

Desiring to return to his own country, and to the land of his kindred—having been instructed in a vision by the Angel of the Lord—he made known his desire to his wives, Rachel and Leah, and they heartily acquiesced in the will of the Lord. Hence, while Laban was away from home, he gathered all together, and started with his wives and children to go to Isaac his father, in the land of Canaan. Three days afterwards it was told Laban that Jacob was gone, and immediately he pursued after him, and in a pursuit of several days, he overtook him, and would have dealt harshly with him but for the caution he received from God. After spending some time in conversation, the difficulties between them were settled, and early on the following morning Laban “kissed his sons and his daughters, and blessed them,” then returned home, and Jacob with his family went on his way. Shortly afterward he was favored with another vision of angels—for what purpose “God’s host” met him, we can

not tell—but it was probably to show him that he and his family were under the especial care of a superintending *Providence*, and to increase his *trust* and confidence in his God.

But as he proceeded on his way, he was troubled, lest Esau his brother, who was angry at him when he left home, was enraged yet, and would seek his destruction. As in other times of trial with him, he had recourse to God in prayer. Having sent his family on, and being left alone, he earnestly pleaded for help in his extremity; and while he prayed, the Angel of the Covenant, in the form of a man, came down, and Jacob was deeply exercised, especially spiritually, for he wrestled with the man until the break of day—so earnest was he, that he had taken hold of the garments of the heavenly visitant. The Angel said, “Let me go, for the day breaketh; And he said, “I will not let thee go except thou bless me.”

Here his name was changed from Jacob to Israel, and the reason given for it was, “As a prince hast thou prevailed.” From this name the children of Abraham, or the descendants of the Patriarchs, have received the appellation of Israelites. Jacob honored the place where he had thus prayed and prevailed, by calling it Peniel, i. e., “the face of God.”

Joining his wives and children in the morning, he continued his journey, and had not proceeded far, when he saw his brother coming to meet him. His fears were soon allayed, for when they came near together, “Esau ran to meet him, and embraced him,

and fell on his neck and kissed him, and they wept." He gave Esau a strong expression of his attachment for him and his good feelings toward him, by a rich present.

And not long after, Jacob came into the presence of Isaac his father, in Hebron, and remained with or near him until he died—and then, in company with his brother Esau, took his mortal remains to the family burying-ground, and placed it in the honored cave beside the mouldering form of Rebekah.

Shortly after his arrival in Canaan, he was called, in the providence of God, to part with his beloved wife. Rachel died and was buried in the *grave-yard* of Bethlehem Ephratah—the place where afterward the Savior of mankind was born—and her memory was honored by calling the town the City of Rachel.

Jacob sojourned in the land of Canaan, and his sons were all of them, as they grew up, shepherds, from Reuben, the eldest, to Benjamin, the youngest.

When Joseph, the eldest of Rachel's children, became a young man, because of partiality manifested by the father, in connection with dreams that he had, his brethren hated him, and "moved with envy, they sold him into Egypt," and deceived their father Jacob by making him believe that Joseph had been torn by wild beasts. He mourned for a long time, supposing his son was dead; but during a famine in Canaan, he was compelled to send to Egypt to buy corn—his long lost son was lord of that land, and after a succession of thrilling circumstances, Jacob was permitted to see

and embrace Joseph—to spend the latter part of his life in peace and plenty, and day after day to behold the greatness of the dreamer.

He was a great and good man, and in the practice of virtue, is worthy of imitation. His patriarchal form was “*venerable*,” and his voice, to the king of Egypt, at his first interview, was “*the voice of wisdom speaking from age and experience*.” *The weight of years was pressing him—his wrinkled brow, and trembling limbs, and quivering voice, as he leaned upon the arm of his affectionate son—led Pharaoh to ask him the common question, “How old art thou?”* His answer was very beautiful and expressive. It tells of his “*trust in God*”—his true gratitude for the mercies of life, his convictions as to the quality of human life, and his fixed hope of future good.

Jacob, when about to die, blessed both the sons of Joseph, claimed them as his own children, and required that they bear his name. He then gathered all his sons together, and with the mantle of prophecy around him—his nature’s failing fire rekindled—he told them what should be in the latter days. And beginning with Reuben, the eldest, he passed through the entire family, closing with Benjamin, and in the most sublime language and in the use of the most apt and beautiful figures, he indicated the future of each one and his posterity. Having finished his blessings and closed his admonitions to them, he gave directions calmly as to his burial—then “gathered up his feet into the bed,” and laid him down and died.

After having the body of Jacob embalmed, according to the custom of embalming in Egypt—attended by all the relationship save the “little ones,” and a very large company of Egyptians—Joseph took the body into the land of Canaan, and buried it beside the remains of Leah, in the cave of Machpelah.

In all the history of this perishing world, filled with grave-yards, is there a *family vault* to be found—containing as many *faded forms* that in lifetime were honored of God as much, and left as good an influence behind them, as the six that are buried here—Abraham and Sarah, Isaac and Rebekah, Jacob and Leah,



CHAPTER IV.

History of Joseph.



JOSEPH was the son of Rachael, the first choice of the Patriarch Jacob for a wife. His history as given is one of the most touching and interesting in all the history of the Bible. It presents from the beginning a grand display of divine providence; one link after another connects and forms a chain, from his childhood and early youth under the eye of his father Jacob, and his brethren from Reuben to Benjamin, until his father's family settle in the land of Goshen and receive corn for themselves and their flocks from him as steward of all the land. The chain continues until Joseph closes his mortal career, *gathers up his feet and dies.*

For some cause Jacob manifests strong partiality for Joseph. It may be because he was the elder son of Rachel, or because of the divine influence he was favored with since Joseph's life was to be so eventful. His partiality was manifested in different ways, but very strikingly in the presentation to him of a coat of many colors. We will not say that Jacob was altogether justifiable in giving this distinguished mark of his partial love, especially since the beginning of Joseph's cruel treatment from his brethren is here; for when they saw that their father Jacob loved him more than he loved any of them, they hated him and could not speak pleasantly to him.

Joseph becomes distinguished afterward as a dreamer, and his dreams are told to his brethren, in such a way that they themselves divine an interpretation. Their hatred to Joseph increases more and more, and because the dreams, according to their divining, indicate future prosperity, greatness and happiness for him, they are mortified uneasy and discontented. They are envious. Not long afterward, Jacob, desirous to communicate with his sons who were feeding the flock in Shechem, sent Joseph to see how it was with them and with their flocks, and bring him word. When Joseph came to Shechem he found upon inquiry that his brethren had removed their flocks to Dothan, and though he had only been sent to the former place, as a dutiful and affectionate son desirous to return news to the anxious father, he followed them to the place where they were feeding their

flocks. No sooner had he come in sight of them than they, moved with envy, conspired against him to slay him. What unprincipled men do these sons of the *great* Patriarch appear at this point; they talk coolly about imbruing their hands in the blood of an innocent brother, and as one crime frequently begets another, so while plotting for the murder of the innocent Joseph they also plot to deceive their father; what deliberate cruelty thus to prepare for torturing the feelings of their aged parent. Reuben the elder brother appears to be without the degree of malice and cruelty of the others, and addressing himself to his brothers, he said, "Let us not kill him." He persuaded his brethren that it would be far preferable to cast him into a pit near by, and let him perish thus, than to shed blood; he intended to rid him out of the hands of his brethren and return him to his father. He succeeded partly, but while absent from the others, Midianitish merchants were passing by, and, at the suggestion of Judah, Joseph was taken up from the pit and sold to them for twenty pieces of silver; and the merchants took him into Egypt. Here are brothers moved by envy, "For the Patriarchs moved with envy sold Joseph," selling an innocent brother.

Reuben returned a little while afterward and learned what his brothers had done, he rent his clothes and exclaimed "The child is not, and I, whither shall I go." God was with Joseph when in the land of Egypt, and though for a while his sky was clouded and an attempt was made to blast his

character by an infamous lie, he realized God's special presence, even under persecution and in imprisonment; "Trust in God," marks his course and conduct even there.

Two of the king's important servants had been cast into prison, with whom Joseph became acquainted, and we may suppose cultivated and practiced a degree of intimacy. It may be that Joseph had given them in a conversation they had had the touching and intensely thrilling narrative of his life. They both dreamed and being exceedingly anxious to know the interpretation of their dreams, they relate them to Joseph; he gives them the interpretation and requests of the chief butler to be remembered by him to Pharaoh when restored to his office. Though the butler was lifted up out of prison, yet he forgot his promise, and the consequence of his ingratitude was that Joseph remained two years longer in prison.

In the course of events the butler recognized his ingratitude and as a palliation for his offence, before Pharaoh, he made an acknowledgment of his fault; "I do remember my faults this day." Pharaoh having dreamed, sent for Joseph to interpret his dream, "*Trusting in God*," he received wisdom from above and was enabled to give a satisfactory interpretation of the dream, and the king took Joseph from the prison and clothed him in the national costume, took the ring from his finger in which was set the king's signet by which the royal instruments were sealed, he then put a golden chain about his neck. It may

be that chain was intended to represent the union which the king desired should subsist in all parts of his government; or it may have been intended as a badge of office and intended to show forth the authority with which Joseph was invested; for he rode in the second chariot of the nation and ruled over all the land. During the seven years of plenty he traveled throughout all the land and collected together and stowed away in cribs and granaries all the surplus produce of Egypt, "gathered corn as the sand of the sea, very much, until he left off numbering, for it was without number."

He was married to Aseneth the daughter of Potipherah, priest of On, shortly after his promotion by Pharaoh. In course of time there were born unto him two sons, Manassah and Ephraim, and he superintended the education of his sons and their children, for even the grandchildren of Ephraim were "brought up upon Joseph's knees," and by him, as Patriarch, taught to practice virtues that endeared them to one another and to the God of the Patriarchs.

When the seven years of plenty had passed, the famine came on in Egypt, but not only in Egypt, "but in all lands." Canaan had been visited with famine at least twice before. In the days of Abraham there was a famine then, (which is the first famine we have any record of,) and he went down into Egypt to sojourn there. In the days of Isaac it was visited again with a sore and grievous famine and he went and "dwelt in Gerar;" and now a third time it is

visited, and so sore was it that there was "great affliction, and our fathers found no sustenance."

Jacob realized that he was in extremity, and having heard that there was corn in Egypt he sent his ten sons down to buy. Joseph, being governor of the land, was approached by his brethren, and in that approach the dream that he had had when a boy at home with his father Jacob was fulfilled, for they bowed themselves before him with their faces to the earth.

Joseph knew them and remembered his dream and their acknowledged interpretation, but yet he spake roughly unto them, and charged them as spies. In the manner in which he made himself known unto his brethren, we observe a degree of wisdom and high toned feeling truly touching and sublime. At their second visit he made himself known unto them ere they returned to Jacob their father. On their arrival he made a great feast or entertainment for them; preparations were made and they were all invited to dine with him the first day at noon. According to Joseph's direction, they all sat before him ranged according to their respective ages, and he himself served them, for he sent messes unto each; but what must have been exceedingly remarkable to his brothers especially to Benjamin, was that the mess sent to him was five times as large as that sent to either of the others. They may have remarked a peculiarity in the appearance of Joseph when he first met them and looked upon the son of his own mother,

and asked, "Is this your younger brother of whom ye spake unto me?" And he said "God be gracious unto thee my son;" no sooner had he said this than he left their company and hurriedly sought his chamber, where he might ease his heart by weeping—but now they observe him as he gives to Benjamin such a bountiful mess.

On the following day they were furnished with corn and started for home, they had not proceeded far when the steward of Joseph, following after, overtook them and charged them with stealing; conscious of innocence they all agreed that with whomsoever the cup should be found he should die and the rest of them should be servants in Egypt. Search was made, and it was found in the sack of Benjamin. Then were they greatly troubled, for Benjamin had been reluctantly parted with by the aged father, but now according to their own agreement with the steward he could not be returned to their Father. Upon their return, Judah addressed Joseph with the confession of sin, and he recognizes the dilemma into which they are thrown as punishment for sin. Ah! they felt they were guilty concerning their brother, in this, they heeded not his cries—were not touched by the anguish of his young heart—but sold him into slavery, "therefore is this evil come upon us." Judah closed his affecting speech in behalf of Benjamin by entreating that he might be a bondman instead of the lad, while Benjamin should be returned to his father. Joseph was exceedingly affected by the speech and at its

close found himself unable to refrain any longer giving them the feelings of his heart, and, having cleared the house of all save his brethren, he said, "I am Joseph, doth my father yet live?" The announcement fell upon their ears like the sudden pealing thunder of a storm and they could not answer. He entreated them to come near him, then pale and trembling they approached him. He said again "I am Joseph your brother whom you sold into Egypt;" here they wept if possible still more, for their inhumanity was brought before them. Joseph well knew that their hearts were wrung with bitter anguish, and to alleviate if possible their sorrows he referred them to the doctrine of *divine providence*, exemplified in his eventful life. "Now, therefore, be not grieved nor angry with yourselves that ye sold me hither, for God did send me before you to preserve life." If true nobleness was ever exemplified by man, it is discovered here by Joseph. He not only freely forgives and forgets, but he even wishes them to forget the injury they had done him, that they might not suffer so keenly. As though he had said to them "It was not you that sold me but God that sent me, and had I not been sent, Egypt and Canaan would have perished; if I had not been here to make provisions, because of this famine you would all have died.

He then informed his brethren that the famine would continue five years longer, and he desired them to hasten back again to Canaan and inform Jacob their father that Joseph his son was yet alive, and

Governor of Egypt, and bids him come without delay to him, and he should dwell with his family and herds in the best of the land.

In order to satisfy Jacob his father that his son was living and facilitate his immigration he sent up wagons out of the land of Egypt, he also sent asses burdened with the good things of Egypt, beside the corn, bread and meat for their sustenance during their return to Canaan and for the journey of Jacob with all his family into that country. After having thus prepared them he sent them away with the affectionate injunction, "See that ye fall not out by the way."

As soon as they arrived at home they communicated to their father the fact that Joseph was alive and Governor of the land of Egypt, acknowledging, in all probability, their sin in their conduct toward Joseph, and in deceiving him. Jacob listened to it and was so overpowered with it "that he fainted," or was cast into a swoon, and after he had recovered, he could not fully credit them, until he saw the wagons and presents and provisions, then he said "It is enough, Joseph, my son, is yet alive, I will go and see him before I die." This part of the interesting history of Joseph is a simple narration of facts, just as they occurred, true and natural as nature itself.

And it is not hard to see why Joseph had not made his residence known to his father and his brethren. He was a bond-slave in Egypt and could not return or attempt to return without risking his life. He

could not have made known his residence without risking life; for his jealous and envious brethren would have found some method of destroying him, lest their father should find out their cruelty toward him; the reason why he dealt harshly with them in the land of Egypt might have been to awaken their slumbering consciences to a sense of their guilt in their conduct toward him, and it had this effect.

The reason why Benjamin was torn from the already lacerated and bleeding heart of the desolate father, may have been that he might look upon the form and make himself known to his own brother, the son of his beloved mother, at the same time that he made himself known to his guilty brethren; or he wished in the presents he made to Benjamin to give his father satisfactory evidence that he was yet alive. But the whole history so far is a touching exhibit of mysterious *particular providence*, and we may readily suppose that Joseph acted his part under the direction of the "*supreme ruler of the universe*."

Jacob made ready and went to Joseph, his son, in Egypt. When he neared the land of Goshen, he sent Judah to inform him; and he made ready his chariot and went to meet his father—how touching must have been that meeting, the long lost son and father embrace each other in fond affection—when Jacob could so far control his feelings as to speak to Joseph, who was yet leaning upon his neck, he exclaimed, "Now let me die, since I have seen thy face

and because thou art yet alive." Joseph procured from Pharaoh, for his father and brethren and their herds, the land of Goshen.

And there they dwelt. Shortly after his arrival the aged Patriarch was introduced to Pharaoh the king, who was struck with the "venerable" appearance of Jacob and asked him "How old art thou?" his answer is very beautiful and expressive; after the conversation they had, Jacob blessed Pharaoh and went out from his presence.

A few years afterwards Jacob called his children around him to give them his parting admonition, and to declare the will of God, regarding them in the future, and to pronounce upon them his blessings; after having done this he gathered up his feet and died, and Joseph according to a promise made to him, after embalming his body, carried it down into the land of Canaan, and buried it in the cave of Machpelah, beside Abraham and Sarah, Isaac and Rebekah, and Leah the wife of Jacob.

Joseph, as a true man, continued his *friendship* and forgiveness to his brethren after Jacob had died and was buried; but the end of his eventful life came, he called his brethren around him, and told them he was about to die, but that God would visit them, and bring them out of Egypt and give them the land of Canaan as their inheritance, as he had promised it unto their fathers; after this he exacted of them a solemn and binding obligation to carry his remains with them. "*By faith, Joseph, when dying, made*

mention of the departure of the children of Israel, and gave commandment concerning his bones."

As to the character of this great and good man, we may safely say his piety cannot be questioned, for it was fully and fairly tested; and, whether we look at him as the chattel of the Midianitish merchants, or as the slave of Potiphar, as a prisoner in an Egyptian jail, or the first aid in administering the affairs of the government, to the king—*Fidelity* and *Faithfulness* marks him in his course and conduct. He proved himself while filling the office he filled in the government an honorable politician, one who had the interest of Pharaoh and all his subjects at heart. For many ages the government enjoyed many advantages and blessings which were the result of the *prudence* and *wisdom* of Joseph during his administration. We learn that Joseph's body was embalmed and coffined in Egypt. But when Moses prepared for the Exodus of Israel from the land of their oppression he took care to carry up Joseph's body with him, and probably himself took charge of the same and kept the charge as long as he lived; at his death they were in the charge of Joshua who acted in his stead; and when the conquest of the land was completed, the bones of Joseph were buried in *Shechem*, in a parcel of ground that Jacob bought of Hamor and his descendants came in possession of it, and, perhaps, honored the spot and the memory of their ancestor by erecting a monument to perpetuate his name and character.

CHAPTER V.

History of Moses.

AFTER Joseph died, another king arose in Egypt, who did not approve the system of government brought about and sustained by him, and that king began to deal hardly with and afflict the children of Israel, who had become very numerous. Task-masters were appointed over them, and burdens were imposed upon them beyond endurance; but still they prospered. Their lives were made more and more bitter, as the chains of "human bondage" were riveted tighter, and the yoke of their service was more and more galling. At length the king made known his pleasure throughout the entire country, which was, that the Hebrew

male children should be put to death as soon as they were born. Not succeeding at first in this his foul design, he sent forth an edict that "all his people"—men and women of the Egyptians—should cast the Israelite male children into the river as soon as they were born, and thereby stop the increase of the nation in bondage to them.

Moses was born during the force of this cruel command, but none of the malicious Egyptians learned of his birth for three months—for his parents kept him hid. When they found it would be attended with increasing peril to attempt to hide him longer, they made a small boat or basket of the reeds that grew on the banks and in the low grounds near the river Nile, and making their little boat water-proof, the parents placed their little babe tenderly in it, pronounced their blessings upon it, then committed it to the Nile, by setting the boat to floating among the flags by the brink or near the shore.

Not long afterwards a royal lady was passing along, and having her attention attracted by the boat, she bade one of her maidens bring it to shore, take it out of the water, and place it on the bank beside her. With her own hands, it may be, she took off the covering and discovered the beautiful babe. Though that child may have learned to recognize his mother—before his commitment to the ark—and after waking from his infant sleep, may have met her eye with an innocent smile,—yet this was not the mother bending over him, with a heart filled with love and anxious

care—but the “daughter of Pharaoh,” and her maidens. The countenances of all being strange, he may have been alarmed, *for he wept*. His seeming distress excited the compassion of the lady, and she gave orders that a nurse be procured for the child—a Hebrew nurse. The anxious mother herself was called, and was intrusted, for wages, with the care of the child. Thus, by a train of rapidly succeeding providences, Moses’ own mother became his nurse, a few hours after she had parted with him. How must that mother’s heart have bounded with joy, when all alone that night, she clasped to her bosom her precious charge, and thought of the adventures of the past day! How did her heart swell with gratitude to God, that his hand in providence had led her child to a shelter under her own roof and a cradle in her own arms!

Moses became afterwards the adopted son of Pharaoh’s daughter, and was “learned in all the wisdom of the Egyptians,” and it is said by a Jewish writer, that he was appointed and served as General of the Egyptian forces. But when he was about forty years of age—remembering, it may be, some of the facts that had been given him by his mother regarding his oppressed people—and guided by the principles of the religion of the Patriarchs, that had been instilled into his mind in his earliest education, “it came into his heart to visit his brethren.” And while he looked upon them in their sorrows, beheld the burdens that were laid upon them by their task-masters, his soul was stirred within him. He saw an Egyptian task-

master smiting one of his brethren, a Hebrew. It is probable the Hebrew was killed, and Moses, considering himself justifiable, according to the law God had given to Noah, "whoso sheddeth man's blood, by man shall his blood be shed," made himself the avenger, and smote the Egyptian, and buried him in the sand of the river. Not long afterward, still anxious about his oppressed people, he was walking out again, and he saw two Hebrews striving together; he approached them, and would have made up the difference between them, but one of them addressed him roughly, and charged him with the murder of the Egyptian yesterday. He had hoped the transaction referred to was not known, but in this he was mistaken. Shortly afterward it came to the ears of Pharaoh, and he sought Moses to slay him. He now felt that the time had come for him to leave that land, and moved by "faith in God," he fled from Egypt to the land of Midian. Soon we see him with a *shepherd's crook* in his hand, in the employ of Jethro, a priest of Midian. He is feeding a flock in the desert near Horeb.

While engaged one day in faithfully watching his fleecy charge, near the base of the mountain, his attention is arrested by the Angel of the Lord, who "appeared unto him in a flame of fire out of the midst of a bush." It may be his attention was first arrested by the fluttering of the wings of the angel—he turned under the sensation produced by the sound, and saw the bush in flame. Wonderful phenomena! but still more wonderful than the bright flame itself is this—

the burning bush is unconsumed. I will approach, he said, and see "this great sight." Well might he call it a great sight, for it was the presence and glory of the uncreated Spirit—the eternal God. As he approached, the Lord saw him, and from out the blazing fire spake thus: "Moses, Moses, draw not nigh hither," approach no nearer—the very ground on which thou standest is consecrated. "Pull off thy shoes." He obeyed the divine injunction, and with sacred ceremony was set apart by the great Jehovah for his work. He was installed into the office of minister to Israel—emancipator of his down-trodden and deeply injured countrymen.

At first Moses made objections, feeling his insufficiency. He seems, indeed, to be astonished that God should appoint him to so great a work—his distrust is mainly in himself—but God assured him that he should prosper—that his people should be brought out of Egypt, and serve him in this mountain. God condescended to give him an answer to the question he asked, What shall I say to my people, when they ask, what is the name of him that sent you? And as though this was not enough fully to satisfy Moses, the Lord said unto him, What is that in thy hand? And he said, a rod. And he said, "Cast it on the ground." He did so, "and it became a serpent, and Moses fled before it." At God's command, he took it by the tail, and it became a rod in his hand again. That rod of Moses, in all probability, was taken down into Egypt, and with it mighty signs and wonders were wrought,

to convince Pharaoh that his message was a heavenly one. Afterward held in the hand of Moses, it was stretched over the waters of the Red Sea, and they divided—when in the wilderness, it was used for smiting the flinty rock, and the waters gushed forth to quench the thirst of famishing thousands. And who knows but it was that same rod—afterward called Aaron's rod—that budded and blossomed and bare almonds in one night? and so was the means of settling the vexed question amongst them as to who should serve in the important office of the Priesthood. From the time that Moses produced the "*budded rod*," the Priesthood was decided to be in the tribe of Levi and in the family of Aaron, and the rod was laid up in the tabernacle as a standing memorial of God's decision.

And the Lord said furthermore unto him, "Put now thy hand into thy bosom. And he put his hand into his bosom, and when he took it out, behold, his hand was leprous as snow. And he said, put thy hand into thy bosom again, and he put his hand into his bosom again, and plucked it out of his bosom, and behold, it was turned again as his other flesh." The Lord also informed him that he should give other signs to the Egyptians, if these were not sufficient. But Moses ventured still another objection to his taking upon himself the work and office of emancipator for Israel—"O, my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant, but I am slow of speech and of a slow tongue." It may be that the meaning of Moses was—he was

not sufficiently accustomed to the use of the Hebrew language, spoken by the Israelites at that time, to speak it distinctly and fluently. For he had been brought up from childhood as the adopted son of Pharaoh's daughter, in the Egyptian Court, until forty years of age; and beside that, he had been forty years in the land of Midian. And though the Egyptian language, as that of the Midianites, might have been very similar to the Hebrew, yet it is hardly likely that it was the pure language—and it is quite probable that the dialects were materially different. But it may be that Moses had an impediment in his speech, though it is said by St. Stephen that "he was mighty in word and in deed." But the Lord removed this objection also, and gave him Aaron, the Levite, his brother, to be the spokesman for him unto the people.

Not long afterward Moses took an affectionate leave of his father-in-law, and with his wife and sons began his journey into Egypt. He had not proceeded far until he met Aaron, his brother. The meeting was tender and affectionate; for forty years they had been absent from each other—but now that they meet and embrace each other, they find that the fire of true brotherly affection has not expired. In company, the two brothers go down into Egypt and begin the work of their great and important mission.

The two brothers first made known their mission to the assembled elders of Israel, and then went into the presence of Pharaoh, and delivered their message—simple, yet fraught with intense interest to them and

their oppressed people. The king replied harshly to their request, "Who is Jehovah, that I should obey his voice to let Israel go? I know not Jehovah, neither will I let Israel go." Moses then proceeds to expostulate with him, but Pharaoh becomes angry, and orders that the burdens of the unoffending Hebrews be increased. Under the direction of God, plagues of blood, frogs, lice, flies, murrain, boils and blains, hail, locusts, darkness, and finally of death in every family, were brought upon the Egyptians. By the hand of Moses and Aaron, the Hebrews were led out from under the hand of their oppressors, and began their journey toward Canaan.

By the way of Suecoth and Etham, Moses led the children of Israel, being himself guided by the pillar of cloud and fire to a point of the Red Sea. Here his meek spirit was tried by reproaches heaped upon him by the people he was leading. They charged him with bringing them there to die—he did not reproach them in turn, but bade them "stand still and see the salvation of the Lord."

Moses then engaged in earnest prayer to God, committing himself, his people and their interests into his hands, and asked divine help. The answer came, "Speak to Israel, that they go forward." "Lift thou up thy rod, and stretch out thy hand over the sea and divide it, and the children of Israel shall go on dry ground through the midst of the sea." He did so, and they all passed safely over. Pharaoh and his host, "essaying to follow, were drowned;" and Moses

and all Israel joined in a song of triumph to God, their Deliverer.

Ere three days had passed, the Israelites are again reproaching Moses, because that the waters of the spring of Marah were bitter, that they could not drink them. He sought direction again of God, and was shown "a tree, which, when he had cast into the waters, they were made sweet."

In the desert of Sin, they murmured again, and charged Moses with the design of killing them all with hunger, in bringing them into that wilderness, for their supply of provisions was exhausted. Soon their complainings were stopped by a supply of quails for flesh and manna for bread—and the manna continued to be supplied them for forty years.

Soon they were murmuring again, because of a lack of water to drink, and Moses, standing on the rock Horeb, with the rod that had afflicted Egypt and parted the waters of the Red Sea in his hand, and with that rod he smote the rock on which he stood, and a fountain was opened there, and the thousands of Israel quenched their thirst, not only for the time being, but the waters flowed along the way of their future travels, and supplied them for years.

When Israel were encamped at Sinai, Moses went up, under the direction of God, to the top of the mountain, and amid the folds of that majestic cloud, that terrified and awe-struck the hosts of Israel with its blackness and thunder, he received the *Ten Commandments*, or the *Moral Law*. And bearing the

tables on which it was written in his arms, he came down, after an absence of forty days from his people. He had been all that time in glorious converse with God. Fasting, he had devoted himself to the interests of his people. But as he came down, he beheld the cause of the divine anger—intimated to him, when he left God's audience-chamber in the mountain summit. They were engaged in idolatry. Moses beheld their wickedness with sorrow—his soul was grieved, especially that God was threatening to remove from Israel the symbols of his presence. Throwing down the tables of the law, he brake them, and began earnestly to plead with God for mercy for the offenders. His prayer of faith prevailed. After Moses had destroyed the golden calf, the object of the worship of the multitude, and called Aaron his brother to an account for his conduct, he set the sin of the people before God, and earnestly prayed again for them. O, how must the soul of God's servant have been pressed, when he evidenced his devotion for his people by saying, "Forgive the sin of this people—if not, blot me, I pray thee, out of thy book which thou hast written!"

After this, the Lord commanded Moses to "hew out two tables of stone like unto the first," and take them up on to the mountain. He did so, and after receiving a variety of instructions with the re-written decalogue—forty days being ended—he went down from the mount. But so glorious was his appearance, that Aaron and the children of Israel could not look upon him for the halo of glory that surrounded his

countenance. Veiling himself, he came into their midst, and declared to them all the words of the Lord.

Aaron, the brother, and Miriam, the sister of Moses, for some cause became dissatisfied with him, and complained of him. They had been associated with him in bringing the children of Israel out of Egyptian bondage, and his sister was the leading female in the camp. They thought that in the administration of the affairs of the government, they did not share as largely as they should. Moses heard their complaints, but practiced the same meekness which had marked him in his course up to that time. Though deeply injured and depressed in spirits, he was silent under their reproaches. Shortly afterward, while they were in the tabernacle, God declared the faithfulness and innocence of Moses, and charged upon them their sin of speaking against his servant. As the cloud of the *divine presence* began to withdraw, they understood that God was angry with them, and Aaron, fearing, looked upon Miriam, "and behold, she was leprous, white as snow." Aaron's fear increased to "dread alarm," for before him was a terrible token of God's displeasure. He prayed for forgiveness for his sin, and turning to Moses, he entreated him to pray for Miriam. Moses, always ready to forgive injuries, began at once an earnest supplication for his sister. "Heal her now, O God, I beseech thee." The prayer was heard, the sin was forgiven, and the disease removed, and after seven days, she entered the camp and resumed her labors.

Moses had led Israel to the borders of Canaan, and selecting twelve of the chief men, he sent them to spy out the land and bring back a report. They were to report concerning the inhabitants, whether they were "strong or weak, many or few," whether they dwelt in tents or in strong holds, and whether the land was fat or lean, wooded or not, whether it was productive, and to bring of the fruits of the land. The spies made their search and returned, and with the exception of two of the twelve, they brought back an evil report. This evil report of the ten created fear in nearly the whole congregation, and soon they were murmuring against Moses and Aaron, and a spirit of mutiny was soon existing, for they proposed selecting a Captain and returning into Egypt. Moses beheld their sin with sorrow, heard the threatening of the Divine Being to cast them off utterly, and he resorted again (as he had been accustomed to in times of trial) to prayer. His prayer was answered, but a sentence was pronounced against the whole murmuring congregation—that their carcasses should fall in the wilderness, and that for forty years they should wander from place to place, and die. And Caleb and Joshua of the old stock, alone should enter the promised land.

An extensive mutiny against Moses and Aaron broke out in the camp of Israel later, in which there were two hundred and fifty princes of the congregation, headed by Korah, Dathan and Abiram. It was a very extensive and formidable rebellion—Moses again resorted to prayer. He then asked those head-

ing the rebellion to hold an interview with him—this they would not do, but continued in their opposition to Moses and the Lord; and on the morrow the earth opened and swallowed up the guilty leaders, with those that adhered to them. Before the mutinous spirit was fully quelled and the Priesthood was decided to be in the tribe of Levi and the family of Aaron, fourteen thousand and seven hundred guilty ones perished.

When the forty years Israel was destined to wander in the wilderness were coming to a close, and nearly all of the generation that came out of Egypt were dead, and a new race had risen up, under the laws and regulations that governed them in their tented state, with the noble example of the great leader Moses before them, they drew near to the promised land. And while camped at Kadesh, Moses was called to part with his beloved sister, Miriam, who watched him when an infant, as he lay asleep in the frail boat on the river Nile, and who dexterously managed that his own mother became his nurse, though she was not more than twelve years of age. She had led the singing of the daughters of Israel for many years, and had had an extensive influence among the females of the camp. She had done a noble part toward elevating her people, and had borne her share of toil and suffering with her brothers. Miriam died in Kadesh, and was buried there. The sensitive heart of the meek Moses was pained as he paid the last tribute of respect to the memory of her "who had acted the double part

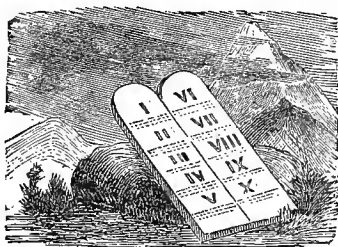
of sister and mother for him," and who probably never acted unkindly toward him but once.

About four months after this, Aaron, the eloquent brother of Moses, who had so long been spokesman for him, was called up on to Mt. Hor, and in company with Moses and Eleazer, he went up, and after being divested by Moses of the vestments of his office, he yielded up his spirit to God who gave it, and joined in existence the pure spirit of her who had preceded him.

A few months afterward, and Moses received warning of his approaching end. The Lord let him know that because of his fault in the desert of Sin, he should not pass over Jordan and enter the promised land; but yet he should be favored with a view of that country from the summit of a neighboring mountain. After appointing Joshua as his successor, and settling the portion for Reuben, Gad and the half tribe of Manassah on the east side of Jordan in the already conquered country, he made arrangements for his departure. He then gives his instructions and charges to the people and Joshua, and at the age of one hundred and twenty years, he ascends Mt. Nebo at the command of God, and takes a view of the promised land.

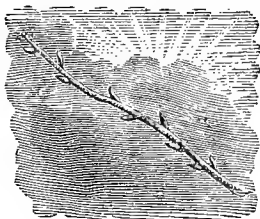
Behold him, as he closes his address and pronounces his last benedictions upon the people he had so long served. He takes an affectionate leave of all, but especially of the Elders of Israel, of Eleazer, the successor of his brother, and of Joshua, his own successor. He climbs the mountain side all alone, and finally

reaches Pisgah, its summit, and with his vision strengthened, he stands and looks upon the land flowing with milk and honey. Its hills and plains, mountains and valleys rose up before him, and his soul was filled with rapture as he saw its coming greatness. Having his desires fully satisfied, he laid him down upon the mountain top, and slept the sleep of death. He closed his eyes, after looking upon the earthly Canaan, to sleep, and waked up amid the plains of the heavenly Canaan, and joined at once in the enrapturing anthems of glory with Abraham, Isaac and Jacob,—with Miriam and Aaron. Having died, his mortal remains were interred by God himself (an honor which no other human being has ever received) in a valley in the land of Moab, and no man knoweth his grave until this day.



CHAPTER VI.

History of Aaron.



AARON, the brother of Moses and Miriam, was associated with them in leading Israel out of Egypt, and from Egypt to Canaan. He was with Israel in their bondage, and suffered with them, while Moses, as the adopted son of Pharaoh's daughter, was enjoying the pleasures of a palace and the honors of royalty. When Moses fled to the land of Midian, and became a shepherd for Jethro, the Priest, Aaron was still with his enslaved people, suffering from oppression. But when Moses, after his call to emancipate his people, left the land of Midian and journeyed toward the capital of Egypt, he met Aaron his brother, who was coming to meet him, under the direction of God, who had spoken to him in Egypt, saying, "Go into the wilderness to meet Moses;" and so precise was he in following the instructions given him that he arrived

at the sacred mountain just at the time his brother arrived there. They were glad again to look upon each other, and affectionately embraced. Moses then gave Aaron the words, signs, explanations and instructions that God had given him. Aaron having learned that God had selected him to be spokesman for his brother, entered immediately upon his work. Probably he spake better Hebrew than Moses, as Moses had been associating with the Egyptians until forty years of age, and after that with the Midianites, until his call to this work; but possibly he had an impediment in his speech, though St. Stephen says he "was mighty in words, as well as deeds."

Aaron called together the Elders of Israel, and spake unto them the words which the Lord had spoken unto Moses. They desired evidence of the truth of what Aaron spake, and of the mission with which he and his brother had been charged. To satisfy them, Aaron cast the rod of Moses upon the ground, and it became a serpent—then he put forth his hand and took it up, and it became a rod again in his hand. He then put his hand into his bosom, and when he took it out, it was leprous as snow; he put his hand again into his bosom, and when he plucked it out, it was turned again as his other flesh. He then took of the water of the Nile, and poured it out upon the dry land, and it became blood as it was poured out. While the Elders and people beheld these signs and heard the word of Aaron, they believed, and rejoiced in the prospect of deliverance from their oppression. Moses

and Aaron then went in unto Pharaoh, and demanded the freedom of their people. Aaron spake boldly for them both, and wrought signs and wonders, but yet Pharaoh would not acknowledge their right to make the demand they made. One plague after another was brought upon Egypt, by the Divine Ruler, using these brothers as instruments in his hands, until finally Egypt permitted Israel to go out. Moses and Aaron, helped by their sister, then conducted them to the Red Sea, and through it (in a road cut by the Almighty hand) until they reached the other side, when they saw the hosts of their enemies closed in on by the returning waters, and they were destroyed.

When Israel came to Mt. Sinai and camped, Aaron was with Moses on the mountain side, to hear the first audible words that were spoken, and to listen to the words of the law. In company with his sons and the seventy Elders, he tarried on the slope, while Moses went up to the summit of the mountain.

Aaron, in company with Hur, was placed by Moses in charge of the children of Israel during his absence, and to them doubtful matters were to be referred, and by them difficult questions settled; and it was because of the position of Aaron among them, that they came to him, and in a tumultuous manner, said, "Make us gods to go before us." Moses had been absent longer than they expected he would be, and probably much longer than he supposed he would be, when he bade the Elders to tarry at their station until he and Joshua returned.

Aaron yielded to their importunities, and bade them bring their wives' and children's ear-rings. Having brought them to him, he melted the gold, and then made a calf, and dedicated it as an image to the worship of Israel's God—and they engaged in gross idolatry before it, insomuch that the anger of the Lord was kindled against them, and to Moses he threatened to remove from the people the symbols of his presence and destroy them. Aaron himself in this matter was not without sin, and he would have been punished had not Moses interceded in his behalf.

After the tabernacle was erected, according to the pattern showed Moses in the Mount, Aaron and his sons were set apart to the work and office of the Priesthood.

Previous to this, public worship was not confined to one place, and the eldest in every family officiated as Priest for the family. Now, there was a stated place of worship, viz: the tabernacle, and God had commanded that the Priesthood be retained in the family of Aaron. Accordingly, Moses consecrated Aaron to the High Priesthood—anoointed him with the holy oil, and invested him with his priestly robes and fixtures—his garments “of glory and beauty.”

While the ordinary priest had on a garment closely fitting the body, a coat, a girdle, and a covering for the head, the High Priest had in addition, a robe, denoting his superiority as the High Priest—an ephod, a breastplate, and a plate of gold on his forehead. The robe was of blue, woven from the top to the bot-

tom without seam, being fastened with a girdle, and variously ornamented. The sacred ephod, or ephod of the High Priest, was variously colored and ornamented with gold, and had upon each of the shoulders a large button, in which was set a precious stone, and in the stones was engraved the names of the twelve tribes of Israel. It was composed as a garment of "gold, blue, purple, scarlet, and fine twined linen, with cunning work." The breastplate was four square—"a span shall be the length thereof, and a span the breadth thereof,"—and fastened by rings to the sacred ephod. There were twelve precious stones set in the plate, three in a row, and on each stone was engraved the name of a son of Jacob, as the head of a tribe of Israel—so that Aaron bare upon his breast, as well as upon his shoulders, the names of the various tribes. Upon the forehead was placed the *figured golden plate*, on which was engraved the motto, "Holiness to the Lord." This has been called the grand badge of the sacred office, and the motto was certainly appropriate for one engaged, as Aaron, in a holy calling. He served a holy God by ministering for the people in holy things.

It is true that Aaron, after he had been thus consecrated to the office of the high priesthood, and had served faithfully and efficiently for awhile, sinned against God by indulging in envy, which envy led him, with Miriam, his sister, to oppose Moses. But when God led him into the tabernacle, and opened his eyes to see his sin, he acknowledged with a penitent

heart his fault, and asked forgiveness of Moses and of God for himself and for his sister, and their sin was forgiven. .

But Aaron himself, as a priest and as the head of the priesthood, became the object of envy and bitter jealousies. Korah, Dathan and Abiram, with two hundred and fifty Levites—men of influence, “famous in the congregation, and men of renown,” turned against Aaron and his brother, and spake against them, because that the priesthood was confined. They were not satisfied with the spiritual work they were performing, but desired to set up a priesthood and a system of sacrifice of their own, of which system they themselves were to be the ministers. Moses, under the direction of God, required them, with Aaron, to appear before the Lord the next day, and they did, with all the opposition they had been manifesting to the priesthood and its operations. God condemned them in the sight and hearing of the people, and the earth opened her mouth and swallowed up these guilty leaders, with their families.

And after this, the question that had been vexing Israel was settled. The murmuring against Aaron was stopped, by a clear proof that he was the chosen of God. Moses took twelve rods from the princes of the twelve tribes, and wrote upon each rod the name of the tribe to which it belonged, and upon the rod of the tribe of Levi he wrote the name of Aaron. Having prepared the rods, he placed them in the tabernacle, and near the sacred sanctuary. The next day he en-

tered the tabernacle, and took out the rods and showed them to the whole congregation, and it was discovered that though nothing peculiar marked the eleven rods, yet Aaron's rod "was budded and brought forth buds, and bloomed blossoms, and yielded almonds." This budded rod was laid up in the ark to perpetuate the memory of the miracle, and continues a standing evidence of Aaron's right to his office. This fact was so unquestionably miraculous, that we suppose no doubt could possibly remain in the minds of the people, or even of those that were not destroyed, that had been envious of the divine appointment of Aaron. Surely their doubts were all silenced and their scruples satisfied; for we hear of no further complaints. Aaron continues to perform the duties of his office with honor to himself, glory to God, and acceptability to the people, until his mission ended, and he was called from the priesthood here to the everlasting priesthood on high.

The account given us of Aaron's death is peculiarly affecting. Because of the murmurings of the children of Israel at Meribah, for want of water, Moses and Aaron were perplexed. They inquired of the Lord, as they had been accustomed to in time of trial, and they were bidden to gather the children of Israel together, and with the rod to smite the rock before their eyes, and water should come forth, sufficient to meet their wants. They did so, and water came forth in quantities. But there was something connected with their conduct here, with which God was displeased.

He complained that they had not sanctified him in the sight of the people, and because of it, neither of them should enter the land of Canaan. Soon afterward, they journeyed from Kadesh to Mt. Hor, and there the Lord commanded Moses to make ready for parting with Aaron. "Take Aaron and Eleazer his son, and bring them up unto Mt. Hor; and strip Aaron of his garments, and put them upon Eleazer, his son, and Aaron shall be gathered unto his people, and shall die there." How solemn the command! He who had been burdened, with Moses, for nearly forty years with the interests of a rebellious people—who had served for many years in the High Priest's office, and who alone had entered the most holy place—who had stood at the door of the tabernacle, time after time, and saw the glory of the Lord, was now about to die. The summons had come, and he himself was made acquainted with it. After giving the Elders and congregation of Israel an affectionate farewell, in company with Moses and Eleazer, his successor, he ascended Mt. Hor—all the people gazing in sorrow at the *trio*, as they slowly made their way up the mountain side. At length they reached the spot upon the mountain summit where Aaron was to die. Moses, who had poured the anointing oil upon his head, and so consecrated him to the work of the priesthood, years before—who had clothed him with the sacerdotal robes, and designated him *High Priest*, now divested him of his vestments, and placed them, before his eyes, upon Eleazer, his son. Aaron witnessed the ceremony, and it may be,

assisted in it until it was closed. He looked a moment upon his successor, and rejoiced, then laid him down and died, in the presence of God, his brother and his son. Thus the spirit of the faithful servant of God, like a bird uncaged, leaving that which has been its prison, left its clayey tabernacle upon the top of Mt. Hor, and hied away to the "*Mountain of God.*" Whether the form of Aaron was confined and sepulchered by the brother and son, we know not; but the sad intelligence to Israel of his departure was taken down by Moses and the newly consecrated High Priest, and given to the people. "And when all the congregation saw that Aaron was dead, they mourned for him thirty days, even all the houses of Israel." The grave of Aaron, like that of Moses afterward, was left unmarked, lest Israel, in the remembrance of him—his many virtues and abundant labors, should pay him divine honors.



CHAPTER VII.

History of Joshua.

JOSHUA was probably one of the elders called together by Moses and Aaron when they came into the land of Egypt to demand of Pharaoh the freedom of their people. He heard the words of Aaron declaring the divine determination that their bondage should end. He beheld the miracles wrought attesting the truth of their mission, and was satisfied that they were appointed of God. After the visitation of God's wrath upon Egypt in the plagues, and their preparation for their exodus, Joshua was appointed as the captain-general of Israel's armies—which was a high and important position amongst them, and tells us plainly that he was a favorite with God and esteemed highly by Moses and Aaron.

The first time his name is mentioned, however, is after the Red Sea had been crossed, and some travel had been performed in the desert. They had come to Rephidim, and after being encamped there awhile, the Amalekites made war upon them. The manner in which they made their attack was mean, and dastardly. They came in unawares upon the rear of Israel, did not invite them to a battle or challenge to a contest; but treacherously sneaked in on them, when faint and weary with the fatigues of travel, and cut

off the feeble ones—that they might procure the baggage under their charge as spoils.

Moses then commanded Joshua to choose him out men, and lead them out to fight with Amalek, while he himself would go up to the top of the hill *with the rod of God in his hand*. Here Joshua signalized his valor, by defeating and routing the whole army of their enemies. While Moses, and Aaron, and Hur were upon the mountain slope, watching the contending armies, the former engaged in prayer for victory, and the two latter holding up his hands, one on either side of him. Joshua led his men steadily on in their victory, until Amalek was quite discomfited with the edge of the sword. After the victory, God directed that a record should be made of it, and that in the ears of Joshua who had gained this victory it should be rehearsed, that the very remembrance of Amalek should be utterly put out from under heaven. Probably the reason why this rehearsal was to be made to Joshua was, God had determined that he should be the successor of Moses. Joshua had close acquaintance and very near intimacy with the leader of Israel. When Moses ascended Mount Sinai to receive the revelations that were then made, Joshua ascended with him, and though he did not go up into the midst of the cloud that capped the mountain, when God talked with Moses as a man talks to his friend “face to face.” Yet he went up to the highest station under the cloud, and just below its foldings, amid the majestic thunder and the terrific lightning, he waited

for forty days for the return of the honored servant of God. He appears in the manifestations made of the Divine power and glory at Sinai, to rank next to Moses himself; for the seventy elders, with Aaron, Nadab, and Abihu, tarried at a station on the mountain lower down than Joshua.

He was filled with the spirit of wisdom, and so qualified for the arduous and responsible station of governor for Israel after Moses died. He was divinely appointed to this important work, and exhibited a piety, courage and integrity throughout his whole life truly commendable. Having received the divine command to pass over Jordan and lead Israel to the conquest of Canaan, he led the hosts of Israel to the bank of the river, then bade the priests bearing the ark to go before—and as they entered the river the waters ceased to flow, the current stopped, and the whole multitude passed over. As a commander he led the fighting men of Israel, first against Jericho. God interposed and gave the city into his hands; its inhabitants were all slaughtered, save Rahab the harlot and her kindred, and she was saved because of the kindness she had showed to the spies which were sent out by Moses to look at the land, and the promise that those spies made her that she should be saved.

Joshua himself was one of the spies, and, save Caleb, the only one yet alive. The others had brought back an unfavorable report and as a punishment were not permitted to go over, but died in the wilderness. He was satisfied, as the commander, that *Rahab* had

kept *the vow* she had made him years before, viz., to *keep the approach of Israel secret from her people*—and now it remained for him to fulfill his part of the engagement, and he did it faithfully. He acknowledged the obligations the Israelites were under to her, and on behalf of them tendered to her sincere thanks, and moreover, he rewarded her by giving her and her kindred, citizenship and a part among them.

He continued to lead Israel against the nations inhabiting the land of Canaan until they were all conquered, and the land was divided amongst them “as the lot of their inheritance.” He retired not from active labor and peril, until the work was all done and the dangers all passed. He resigned not his office until the last battle for the conquest of the country was fought, and then he retired ladened with well earned laurels. He was their general when they fought their first battle with Amalek, and was the first on the battle-field. He continued in command until the last battle was over in the Canaan campaign, and he was the last to leave the field.

He was then a patriot. His services were as near disinterested services to his country as any patriot's have ever been. When did a successful general *ever* retire from service with as little earthly reward—with as small emoluments as did Joshua.

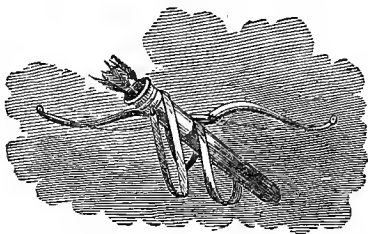
His work being done he delivered his valedictory in which he refers them to the gracious dealings of God with them from the days of Abraham's father. He exhorts them to abolish idolatry in all its forms; and

tells them of his own and his family's resolution, viz., to serve the Lord. They all solemnly promise to do the same. He then warns them against apostacy, they again solemnly promise obedience. He then brings the people into a solemn covenant—and his work is done.

Soon afterward he died in a good old age, and his body was buried in his own inheritance—whilst the immortal man ascended to company again with the illustrious Moses.

CHAPTER VIII.

David and Jonathan.



DAVID was the son of Jesse a Bethlehemite, a descendant of Boaz. He was selected while a shepherd boy to be the successor of Saul the first king of Israel, while Jonathan was the son of that king, and

a prince in Israel. After David had been introduced to Saul, and had served him as a musician—had slain Goliath of Gath, the Philistine giant, there commenced a lasting friendship between David and Jonathan.

The souls of the two men became joined: "Jonathan in soul was knit with the soul of David, and Jonathan loved him as his own soul." By this we understand that the most intimate friendship was cultivated and subsisted between them; the friendship was reciprocal. No love was lost, and each was worthy of the strong feelings of the other. It has been said friendship produces an entire sameness; it is one soul in two bodies—it is another *self* in a friend, and hence can not be destroyed by changes or chances. This is certainly true as it respects these two, when thrown together as they were in the palace of king Saul, their mutual love increased, and they entered into a *covenant*. Jonathan declared to David his sincerity by presenting him with his *robe*, his *sword*, *bow* and *girdle*. David conducted himself properly and gained upon the feeling of Saul even, so that he promoted him by making him the Generalissimo of Israel's army, or Field Marshal. But as David returned from the slaughter of the Philistines, the women of Israel came out to meet king Saul with joyful music; but in the midst of joy and music they were heard by the king, saying to one another, "Saul hath slain his thousands and David his tens of thousand," i. e., Saul has been opposed by thousands in his wars and has conquered, but David has been opposed by a more

fearful odds, *his tens of thousands* and has conquered. The king was wroth, and brooding over it the next day, he determined to kill David. And while he was playing upon a harp for him he cast a javelin at him, but David avoided it—twice did Saul aim at him, but as often missed.

The king then removed him from his presence in his envy and bitterness of feeling, and changed his position in the army; his object being to rid himself of David, of whom he was afraid.

Saul then proposed to make David his son-in-law, by giving him his daughter to wife. When Michal, Saul's daughter loved David, Saul said, "I will give him her, that she may be a snare to him." The condition of the marriage was stated by Saul to him, viz., That he should slay one hundred Philistines and produce proof that he had done it. He thought that David would surely fall before the Philistines ere he had accomplished this. But in this he was mistaken, the work was performed and the proof submitted, and Michal the king's daughter was given David to wife. Saul then addressed all his servants, and spake to them that they should kill David. And on this wise he spake to Jonathan also, his son,—Ah! he knew nothing of the very intimate friendship, and of the solemn covenant existing between Jonathan and David. Immediately after the delivery of this charge, Jonathan sought David, and finding him told him that his father had given his officers and soldiers a charge to kill him. And now said he to David, "take heed

to thyself until the morning, and abide in a secret place and hide thyself." I will commune with my father and give thee the result, "What I see that I will tell thee."

Here, in the interesting narrative, we begin to see the *pure friendship* of the one and the confidence of the other. David began to feel that his interests were as safe in the hands of Jonathan as they could be in the hand of an earthly friend. Jonathan presented the cause of David before his father, and soon had the pleasure to see that Saul's wrath was pacified, for he heard him say, "As the Lord liveth, David shall not be slain"—and he hastened to communicate the intelligence. Soon David was again in the presence of the king, serving him as a musician, and the princely Jonathan sitting near, listening to the mellowing and enrapturing strains. Again there was war with the Philistines, and David won for himself laurels by a great slaughter of the enemy. Then the envy and jealousy of Saul returned, and while David was making music for him, he cast a javelin at him, intending surely to kill him. David was watching, for he had learned that Saul could not be trusted, and "slipped away out of his presence." Yet the king sought his life by sending messengers to his house, before the light of the next day, to take him for death; but by the influence of his wife, he was induced to save his life by flight, and Michal detained pursuit after him, by deceiving the messengers and her father. She well knew that David was innocent, and plotted his escape,

and well did she effect her end. After David's escape thus from Saul, he had an interview with the Prophet Samuel at Ramah. Soon it was noised abroad that he was there, and Saul sent messengers to take him; they not succeeding, but being thwarted in their purposes, Saul went himself, and the same spirit that fell upon and confounded them, stopped him, and so he was prevented from injuring the person of David.

David seeing that the king had come thither, and that he was no longer in safety, fled from Ramah, and sought and obtained an interview with *his covenanted friend, Jonathan*. Jonathan was not apprised fully of his father's anger, and thought surely that Saul meant no harm to David; for he had solemnly sworn to him that David should not die. And since his father was accustomed to show him all that he did, great or small, and had not shown him this, or made this thing known unto him, he said to David emphatically, "It is not so"—you are mistaken, David—he surely would not do aught against thee without informing me. David then apprised Jonathan of the fact that his father knew of the intimate *friendship* existing between they two, and that he reasons thus: "Let not Jonathan know this, lest he be grieved." "But truly as the Lord liveth, and as thy soul liveth, there is but a step between me and death." David by this gave Jonathan to understand that the king had assuredly determined to destroy him, and that his life was in the most imminent peril.

At this earnest address of David, the friendly feel-

ings of Jonathan were roused afresh—he felt the strong cords that bound them tightening, and in the fullness of his manly soul, he said, “Whatsoever thy soul desireth, I will even do it for thee.” Then said David, “Behold, to-morrow is the new moon, and I should not fail to sit with the king at meat, but let me go, that I may hide myself in the field until the third day at even. If thy father at all miss me, then say, David earnestly asked leave of me that he might run to Bethlehem, his city; for there is a yearly sacrifice for all the family. If he say thus, It is well, thy servant shall have peace; but if he be very wroth, then be sure that evil is determined by him.” And Jonathan calling to mind their mutual *covenant*, agreed thus to excuse the absence of David, if his father inquired after him.

But, said David, “who shall tell me, or what if thy father answer thee roughly?” We have seen the ingenuity and confidence of David in Jonathan, now we are to see the ingenuity and good sense of Jonathan. “Come, (said he) and let us go out into the field”—and while there, Jonathan called on God to witness his sincerity, as he covenanted afresh with David, and acknowledged his convictions that the Lord had appointed him to the kingdom of Israel, as the successor of Saul his father. The pledge he exacted of David was, that when he came to the kingdom, he would show kindness to him, if he was yet alive, and moreover, should continue that kindness to his family after him. David heartily entered into the covenant, and never

afterward forgot it. It would have been passing strange if he had. After this full and fair understanding between the devoted covenanted brothers, Jonathan said to David, "To-morrow is the new moon, and thou shalt be missed, because thy seat will be empty. And when thou hast staid three days, then thou shalt go down quickly, and come to [the place where thou didst hide thyself]"—probably the same place where he hid himself, when the officers and soldiers of Saul, with Jonathan, were charged to kill him, and when Jonathan plead effectually for him, and had him restored at once to his place in the presence of Saul, and his service of musician for the diseased king. Thou "shalt remain by the *stone Ezel*. And I will shoot *three arrows* on the side thereof, as though I shot at a mark, and behold, I will send a lad, saying, Go, find out the arrows. If I expressly say unto the lad, Behold, the arrows are on this side of thee, take them, then come thou; for there is peace to thee and no hurt. But if I say thus unto the young man, Behold, the arrows are beyond thee, go thy way, for the Lord hath sent thee away." Having thus settled the plan, David and Jonathan parted—the one to hide himself for three days, during which time he must be in suspense, and the other to return home and ascertain what were the feelings of the king toward his *fellow*.

The next day Saul sat in his seat at the table, supplied with the royal repast, and by his side were Jonathan and Abner, but there was one seat vacant—David

was not in his place, and Saul wondered why it was so ; but as the missing one was a faithful servant, his convictions were that something had befallen him—"he is not clean ; surely he is not clean." It may be Saul intended to kill him that day—but God was taking care of him—and the friendship of Jonathan was a covering for the cave where David was hid. The day passed away, and no inquiry was made after him ; Saul in his disappointment, was mute—he "spake not any thing that day," and Jonathan wondered at his silence.

The next day also David's place was empty. Saul could be silent no longer, and addressing himself to Jonathan, he said, "Wherefore cometh not the son of Jesse to meat, neither yesterday nor to-day?" Now comes the tug of war—for Jonathan had suspected, from the singular conduct of his father the day before, that all was not right—that David's fears were well grounded. But in answer to the inquiry made, he said, "David earnestly asked leave of me to go to Bethlehem. And he said, let me go, I pray thee ; for our family hath a sacrifice in the city, and my brother he hath commanded me to be there ; and now, if I have found favor in thine eyes, let me go, I pray thee, and see my brethren." I granted him the privilege, and that is the reason why his seat is vacant. At this recital, Saul became exceedingly angry at Jonathan, and he broke out in the most bitter and hateful sarcasm. But he stood in the presence of the king, undaunted by the reproach thus thrown upon him ; his heart warmed by unfailing love for him whose life was

sought after, and his soul was strengthened by the renewed covenant they had made the day before.

He heard the charge of his father to him, "Wherefore now send and fetch him unto me, for he shall surely die." What! thought Jonathan, David die—what has he done? And looking up at his angered father, he said, "Wherefore shall he be slain? what hath he done?" These questions enraged Saul still more, and in the fit of passion upon him, he threw a javelin at him to kill him. Now Jonathan fully understood that Saul intended to kill David, and he left the presence of his father, deeply grieved that he was so malevolent, and that his *friend David* was in such imminent peril.

The next morning Jonathan went out at the appointed time into the field where David was, and a lad was with him, and taking a position not far from the *stone Ezel*, he shot an arrow. David, it may be, knew of his coming, and saw the arrow as it *cut its way through air*, and behold, it went from the shooter on the other side the stone—for he saw it circling for a fall beyond him—and yet it may be he thought, *my friend* may have shot further than he intended. It may be Saul is not angry, though this shot indicates it. But soon the matter was settled—for the well known voice of Jonathan fell upon his ear, as he spake to the lad, "Is not the arrow beyond thee?" Though these words appear to be spoken to the lad, who was near the arrow and about to take it up, yet they were addressed to David, and indicated that his life was at stake, and

that a quick flight only would save him. Its import was, "Go thy way, for the Lord hath sent thee away."

As soon as Jonathan had dispatched *his* lad with the bow and arrows, he approached the place where David had been hid. And David came out and again looked upon the form of his noble friend—his feelings overcame him as Jonathan met him and embraced him, and wept that they must now be separated. No wonder as David listened to the hurried recital of the scenes of the last three days, and saw how Jonathan's friendship for him had been tried and proved; that he had even endangered his own life to save his, that he exceeded in tears. His distress exceeded Jonathan's, for he was not only to be cut off from the society of his covenanted friend, to see him and enjoy his company no more on earth; but he was to lose his wife, be cut off from his relatives and country, and be no longer permitted to enjoy the privileges of the church, and mingle with his people in the services of religion. And Jonathan blessed David, and putting him in mind of his covenant, again bade him farewell, and returned to the city—while David with a heavy heart arose and fled for his life. He procured bread from the house of the Lord, of Ahimelech the priest; and though it was the *shew-bread* which it was not lawful for any to eat, save the priests. Yet David was starving and no other bread could be procured at that time—therefore he eat of it without sin. And procuring the sword of Goliath the Philistine giant, that had been laid up here under the charge of Ahimelech,

he fled into the country of the enemy of Israel; soon he found that he was not safe, and he made his escape and took up his abode in a cave. It was not long until his father and his brethren heard of him, and went to see him; they threw themselves under him, as did many others. No sooner had his father's family thus come over to him, than as an affectionate son, he visited the king of Moab and procured a home and defense for his aged parents, until he should "know what God would do for him." Having thus arranged for his parents, he determined to defend himself from the attacks of Saul, which he did. When he came with his men into the wilderness of Ziph, he was favored with an interview with his *covenanted friend* Jonathan, again. Jonathan having heard that he was there, arose and went into the wood to see him—we may reasonably suppose that this, like their former meeting, was an affectionate one. Jonathan well knew that his father had slain eighty-five priests, because of the bread and sword that had been furnished David from the house of the Lord. He knew that he was then hunting David to kill him, and yet he dared to come out to see him, and "strengthened his hands in God." In this interview he gave David to understand that he was more than ever convinced that God had appointed him to the kingdom, and that Saul his father should not find him, at least, to destroy him. Again these friends renewed their covenant, and took an affectionate leave of each other.

Twice, while Saul pursued David, it was in David's

power to destroy him, but he would not. At En-gedi he cut off the skirt of Saul's robe, and afterward showed it to the king, as evidence that he was not seeking his hurt; and at another time, in company with Abishai, he entered the camp of Saul by night, and took away his spear and the cruse of water from near him, while he and his company slept, and yet did not harm him.

Soon afterward the Philistines gather themselves together to make war with Israel, and a hard battle was fought between them, and Israel fled from before the enemy, and were slaughtered. Saul and his sons fled, and they were pursued, and overtaken and slain, and he was mortally wounded; failing to procure the services of his armor-bearer to end his sufferings, "he took a sword and fell upon it." We cannot but regret that Jonathan is dead, for he was worthy to have sat beside David on the throne of Israel, or at least, to have been his first aid in the affairs of the new government.

Shortly after this slaughter of Israel at Mount Gilboa, and the death of the king and his sons, intelligence reached David of it. And being satisfied that Saul and Jonathan were dead, he mourned their departure and made a great lamentation for them. From the language of the lamenting we gather that David called vividly to mind his friendship with Jonathan. Of Jonathan he said, "his bow turned not back from the blood of the slain." He remembered the bow out of which the arrow was shot beyond the stone and the

lad. Then it was that their covenant was made and confirmed, and the strongest expressions of true affection were given him. As he looked back upon it, and called to mind his feelings when Jonathan met him, after the lad had returned to the city—recited the trying scenes through which he had passed, and then bade him farewell. David in thought passed through the ordeal again, and exclaimed with a full heart, "I am distressed for thee my brother Jonathan; very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of woman."

And it came to pass in process of time, that David was afforded with an opportunity of showing kindness to the family of Jonathan his deceased covenanted friend. Jonathan left a son who was at his death five years old; when the tidings reached the palace that Saul and Jonathan were slain in battle, the nurse that had the child Mephibosheth in her care, took him up and fled, and in the flight he fell and became lame, probably dislocated a joint, which was never reduced, and the child became a cripple for life. Of all the family of Saul this one alone was left. Since there was but one, I fancy David was glad that, that one was a son of him to whom he had been so strongly attached. On learning where he was he sent for him. Mephibosheth entered the presence of the king, fearing and trembling, lest some evil was about to befall him. But his fears were soon allayed, as David answered his compliments by saying, "Fear not, for I will surely show thee kindness for Jonathan thy

father's sake;" I will restore thee the *family* estate of Saul's father, and thou shalt be its owner—and not only so, but thou shalt "eat bread at my table." This was true kindness indeed; the giving up the estate was but justice, according to the Israelitish law regarding descendents; but here was an honor proffered of the highest kind, preferment the highest that a subject could enjoy. If he had not been lame, and so unfit for public employment, David in all probability would have made him, as Jonathan was proposed to be made, next to him in the kingdom. Thus this son of Jonathan was cared and provided for, he was treated by the king with the utmost respect and affection.

CHAPTER IX.

Character of the Good Samaritan.



WHEN a certain lawyer asked the Savior of mankind the significant question, who is my neighbor? he expected the Savior would answer, Every Jew, and the Jews only; for that was the sense in which the selfish and jealous Jews understood the term; and this prominent trait in the Jewish religion was what the Savior condemned in his answer. His answer was given in an inimitable illustration, usually styled the parable of the *good Samaritan*. This man had performed acts of kindness to necessitous cases

that came under his observation, of his own nation ; but he had confined his charitable acts to the Jews. The Savior, in this illustration, shows him that these acts of kindness should be performed to any person in distress, of whatever nation, kindred or religion.

And how true it is that man is a dependent creature ! Not only is there a necessary dependence in all alike, in every clime, on God ; but according to a wise and gracious appointment of the great Creator and Supreme Ruler, there is a dependence of the creature upon his fellow. This is seen in the various relations and conditions of life. What a dependence is seen in the innocent child, as it rests in its mother's lap, or nestles in her bosom ! And again, when the child grows up to strength and maturity, and the parent becomes aged, feeble and infirm—"the strong man bows, the grinders cease because they are few, and those that look out at the windows be darkened—the grasshopper becomes a burden, and desire fails," because the fire of life has gone down, and the winter of mortality approaches. Then there is a dependence of the parent upon the child.

But in the various circumstances and conditions of life there is a *mutual dependence*. We are looking to and depending upon each other, in our occupations. By the patronage we receive, the one from the other, we are enabled to carry on our avocations in life, and so secure for ourselves a maintenance and means for the accomplishment of good amongst our fellow-men.

But amid the afflicting casualties of life, and in sick-

ness and want, we especially need each others' help. None are so healthy that they can certainly say they will never be sick, and in their sickness, helpless. None are so wealthy that they can certainly say they will never be poor and penniless. How many in the strength of life are suddenly prostrated by sickness or a severe providence! How many have been stripped of abundance of wealth in the passing minutes of one brief hour!

We are taught that the principle of benevolence should be practiced by man in all necessitous cases, without reference to *nation, kindred or religion*. And the definition of true benevolence is, "Love thy neighbor as thyself;" as the Savior himself gives it. And we are not to consider the object of our love in that narrow, contracted sense that the Jews did, and in the sense in which many down to the present day consider it. My neighbor is a fellow-being—especially a fellow-being in distress.

In the parable of the *good Samaritan*, we have an account of the manner in which a Priest and Levite treated a poor suffering case of humanity. The principles practiced by them should be abhorred, for they manifest a shocking indifference—a cold, unfeeling, heartless spirit. Their conduct is enough to chill the coursing blood in the veins of any man possessing one fine feeling of humanity. I can not conceive that there is a meaner act on record in all the history of man—more shocking and heartless conduct, unless it be the murder of Abel by his brother Cain, and his

indifference, when asked the question, "Cain, where is now thy brother Abel?" he answered, "I know not—am I my brother's keeper?" He had left Abel weltering in his blood on the hillside in the pasturage but a little while before—and yet he answered, "I know not." No wonder that God set a mark upon the villain and murderer. And yet what will we say of these functionaries of the Jewish Church, who saw a wounded sufferer by the roadside, and were not even moved to sympathy? The same principle that actuated Cain to answer as he did the question proposed, led these officers of the Jewish church to pass this wounded man and sufferer unmoved.

The sufferer was a Jew, who was traveling from Jerusalem to Jericho, a distance of about sixteen miles, who was met by robbers, who had taken his property and clothes, and as they supposed, had mortally wounded him—so that the tale of his wrongs would never be told. The blood was flowing from his wounds and he was groaning under the pains he endured, when he heard a foot-fall in the direction of Jericho. Hope quickly springs up in the breast of the dying man. He thought, surely help is coming—but how was he mistaken! for as he raised his languid eyes, he saw a Priest passing along, and looking upon him without compassion. He groaned, and invited imploringly the attention of the traveler, but no sympathy was awakened—he went on his journey. I fancy that dying man complained that the Priest did not carry out the principles of religion, and meet in his case his

obligations to perform works of mercy—for surely he had reason to complain.

But shortly afterward his attention was attracted by another traveler, and he thought within himself, surely here comes help. The traveler proved to be a Levite—one who also assisted in the services of religion. Like the Priest, he looked upon the dying man, and it may be, wondered the occasion of his suffering condition; but his feelings were not aroused—for he asked no questions of the sufferer. He showed himself to be in possession of a *vile* and *hard* heart, as he “passed by on the other side.” Is it possible that two men, professing to be servants of God, and assisting in religious service in his church, could so far forget their duty to God and man, as thus to withhold needed assistance to one thus in want and suffering? It is. There lay that unfortunate Jew, helpless, and growing weaker and weaker from the loss of blood and his fruitless cries for help. I fancy he had almost given it up, and resigned himself, in his extremity, to death there in the public road.

But another traveler came along, and with him, in the *heart* and *hand* and pocket, came that which the sufferer needed. This traveler was a Samaritan, and the wounded man a Jew; and though the Jews and Samaritans had no dealings, his good heart was moved to show mercy. He broke over party prejudices and distinctions, and showed that his religion was not devoid of compassion. Like the Savior of mankind, instructing and blessing the Samaritan woman at Jacob’s

well, this Samaritan relieved and blessed a suffering Jew. In his case we see love exhibited, where we might least expect to find it.

As he passed along the road, he heard the groans, and looking in the direction from whence the sound came, his eye rested upon the sufferer, and the sight of suffering affected his heart. That pale face and weakened form was a fellow-being in distress, and his sympathies were aroused. A tender cord in his nature was touched, and he hurried to the side of the sufferer, and unlike the former travelers, he talked to the wounded man, and learned the story of his wrongs. No sooner had he learned from the lips of this distressed Jew the facts in his case, than he felt that here was a call to do good, and he began his work—so like an angel—of compassion and mercy.

He examined the wounds of the man, to ascertain their depth and extent—he procured bandages, and bound them up, then allayed the pain by pouring in “oil and wine.” How the heart of the sufferer must have been touched by these acts, especially when he saw that his benefactor was a Samaritan—a stranger of another people was doing for him what those of his own nation would not. But the works of mercy of the good Samaritan were but commenced. Having thus dressed the wounds, he was unwilling to leave him in the road, and he could not tarry with him, for the business on which he was demanded his proceeding. He had a will to render further help, “and when there is a will, there is a way.” He raised up his patient,

and with what help he could give himself, he succeeded in setting him on his own beast, and holding him there, as he led the animal along the road to the nearest tavern—there he procured help, and the sufferer was taken in and laid upon a bed. The host took him in charge, and the Samaritan paid the bill in advance. He took of his own means to compensate the host, charged him faithfully to take good care of him, and engaged to pay all other expenses incurred.

This is what may be called *genuine kindness*—all that is beautiful and lovely combined. Self and prejudice were sacrificed on the altar of humanity, goodness and mercy.

This Samaritan's conduct is praise-worthy, and by men in all ages should be imitated. The feelings should not be narrow or the heart small, but care and regard and affection for all should mark all in their conduct. Universal benevolence should be practiced; then a great change would pass over our world—soon "one law would bind all nations, kindreds, tongues and people of the earth, and that law would be the law of universal brotherhood."



PART THIRD.

Gminent Bible Women, etc.



CHAPTER I.

The Degree of Rebekah.

THE author of this degree is a Past Grand Master of the Grand Lodge of the State of Indiana, and represented the Order in this State in the National Lodge, at the time the degree was instituted in 1851. The name of Schuyler Colfax is familiar to Odd Fellows and their wives, in all our borders.

I can not tell why the degree was named Rebekah, except it was because of a circumstance recorded of Rebekah so much like the practical workings of Odd Fellowship. The circumstance I refer to, appears in her history when she was the beautiful maiden of Nahor.

The faithful servant of Abraham, Eliezur, had been charged to go to Abraham's former country, and take unto Isaac a wife of his kindred; and he went into the city of Nahor, and tarried at a well just outside the city limits, and while waiting there, Rebekah the daughter of Bethuel, came bearing a pitcher with

which to draw water. And as she approached, Eliezur met her and said, "Let me, I pray thee, drink a little water of thy pitcher, and water my camels." He evidently wished to use the pitcher to draw water from the well that he might drink, and also give drink to his thirsty camels—but Rebekah would not allow it. She saw that he was wearied and fatigued with the long journey he had made, so she let down the pitcher and drew water, and presenting it to him, she said, "Drink, my lord, and I also will draw water for thy camels." Thus with the true feelings of a true woman she ministered to a weary traveler and watered his thirsty camels.

This degree associates the wives of Odd Fellows with them in the high and important work of "*visiting the sick, relieving the distressed, burying the dead and educating the orphan,*" and how happily is refined woman adapted to this work. She can enter the room of sickness, and approach the couch of the afflicted one with love beaming in her eye, and the sympathy of her loving and tender heart marked in her every feature. She is peculiarly adapted to the sick room, and is recognized by the pained and suffering one as an angel of mercy. She can watch if it is necessary, through the weary hours of night—administer faithfully the prescriptions of the family physician. She can press softly the throbbing pulse, calm the troubled soul under the delirious thoughts that press it while the disease is making its rapid inroads; with a soft hand she can soothe the aching brow and send a thrill

of inexpressible pleasure all through the failing frame. She can kindle the failing fire when almost extinguished, and with the sweetness and love of her nature detain to appearance the immortal spirit for a short time upon the earth-shore of the mystic river. She seems to possess the strange ability under God of furnishing oil to the almost empty lamp, so that its flickering is stayed and life continued a little longer.

Florence Nightingale, in her noble work of attending the schools for the poor, visiting the hospitals and reformatory institutions of England and Ireland, and other countries, was accomplishing a work that woman is happily adapted to, and though there is a degree of heroism in her plan, and in her executing that plan, to relieve the suffering soldiery in the Crimea, yet we can not be so much astonished at it when we remember how much of the true woman had been exemplified in the history and work of Florence Nightingale before. She exemplified in her work of assisting to dress the wounds of the disabled and dying soldiers, giving them with her own hands the medicines and the prepared nourishment—the sympathy and love of woman. She honored her sex and our race while she poured words of comfort upon the ear of the dying, she recognized the fact that woman's work is to do good. Ah! and she exemplified this truth, that though men need to be banded together to stimulate each other to works of humanity and benevolence, these things in woman are spontaneous. Find woman where you will, and you see one, unless the feelings of her nature have

been blunted, ready for acts of kindness prompted by the feelings of her own heart—she will relieve the distressed and minister to the suffering.

Behold the examples we have recorded in the Bible. Rebekah would not allow the thirsty and wearied Eliezur to draw water from the well of Nahor, to quench his thirst and that of his jaded camels; but she would perform this work herself for the stranger, and having done it she gave vent to the feelings of her womanly heart by offering him the hospitalities of her father's house, assuring him that he should be welcome and that plenty of straw and provender should be furnished his camels.

Behold Ruth the Moabitess, as we may suppose her, when forming acquaintance with the family of Naomi, to which she afterwards became related as a wife to one of her sons. Elimelech is sick and nigh unto death, and though his family was of another nation from the one to which Ruth belonged, *she* was there to minister at the bedside of the suffering and dying man, and when he was dead she assisted in preparing for the burial, attended the disconsolate Naomi to the grave-yard; and after the mournful service was concluded, went with her to her desolate home to assist and comfort her in her loneliness. After Ruth was married to one of the fatherless sons, she was a daily comforter to the widow, having a constant home with her.

But when Ruth herself was widowed, and Naomi had no further ties, binding her to the land of Moab,

she determined to return to her own land, and made known that determination to Ruth. It was, it may be strange and sad intelligence to her at first, but when she looked at Naomi's poverty and sorrow she wondered not. In her affection and feeling for her mother-in-law, she decided to go with her. Her sympathy and true love would not allow the aged woman to return to Judea alone, and *she* left her native land, her mother's house, the circle of her relatives and friends, with all the endearing associations of early life, to accompany Naomi. And when she reached, to her the land of strangers, she became a daily laborer for support for herself and her mother-in-law.

Look at the example of Esther; she saw the peril of her people throughout the entire provinces of Ahasuerus the king, and she risked her station as queen, and even her life to save them in their peril. She went in unto the king uncalled for, and presented her plea in an ingenuous manner, and was instrumental in putting down Haman their enemy and rescuing them in their peril.

These and other Bible women are referred to as examples for the imitation of woman in all after ages.

CHAPTER II.

History of Sarah, Wife of Abraham.

SARAH was the wife of Abraham the illustrious Patriarch, the friend of God and the *father of the faithful*. She has been styled the "first among the women of the Bible," because she was the honored mother of *Patriarchs*. It was in her old age that Isaac was born the child of promise, he in whom "all the nations of the earth were to be blessed."

When the promise was made Sarah of a son at the advanced age of eighty-nine years, like Abraham her husband, she had "*faith in God*," she staggered not at the promise. Her faith led her to the acknowledgment of the divine goodness as also to devout praise.

When Isaac was born, in union with her husband she dedicated him devotionally to God, and afterwards true to her obligations as a mother, directed her son's feet in moral instruction in the pathway of virtue and peace. When Isaac grew up to manhood he was a noble specimen of humanity, a loving and dutiful son, and as such was a joy and honor to his mother in her old age.

Sarah was a beautiful woman, not only in the estimation of her husband, but she possessed a very pleasing person, and was really handsome in the judgment of others.

When Abraham left Ur of the Chaldees to go to

Canaan, because of a famine in his land, he was led down into Egypt to sojourn awhile; and on arriving there he charged Sarah to claim before the Egyptians the relation of sister to him, as she could do it with some degree of consistency, being the daughter of the same father though not of the same mother. I know, said he, "thou art fair to look upon, and when they shall see thee, they will say, this is his wife and they will kill me, but they will save thee alive." And so it was, that when the princes of Pharaoh saw Sarah, they commended her for her beauty, "and Pharaoh entreated Abraham well for her sake." She must have been exceedingly handsome in early life, if at the age of sixty-five, as appears here, the princes of the king of Egypt spake of her beauty to him, and he himself desired her for his wife. But soon the whole truth was made known to Pharaoh, viz., that she was Abraham's wife as well as his sister. About twenty-five years after this, Abimelech the king of Gerar sent and took her while Abraham was sojourning for a short time there. As she was now ninety years of age, her beauty must have been impaired considerably, yet either on account of it, or the greatness of him whom she called her brother, the king of Gerar wished to form an alliance, and took her to be his wife. God interposed and restored Sarah to Abraham.

When Abraham dwelt in the plains of Mamre, as he sat one day at noon in the door of his tent, three weary pilgrims attracted his attention. They were coming towards him, to enjoy for awhile the shade of

his tent, and realize his genuine hospitality. Going beyond the common courtesy of even that age, Abraham went to meet the strangers, and bowed himself toward the ground, and entreated them to tarry with him for awhile. No sooner had they manifested their willingness, than Sarah stood ready to perform her part toward entertaining them. She quickly made ready three measures of meal, and baked it upon the hearth, prepared the calf brought by her husband, butter and milk, with all things necessary for the repast; then set them before the strangers, and they did eat.

When she determined to send Hagar her handmaid away with Ishmael, and so declared to Abraham, he was grieved; for he loved Ishmael, and remembered the promise of God to make his posterity innumerable. There was something harsh to Abraham in Sarah's expression, "Cast out the bond-woman and her son, for the son of the bond-woman shall not be heir with my son." But Sarah was right as Abraham afterwards learned. She acted and spake regarding that matter under inspiration.

At the age of one hundred and twenty-seven years she died in Hebron in the land of Canaan. Behold the Patriarch of Patriarchs as he bends in sorrow over her failing form, or see him when she is dead weeping over her cold remains, and asking of the children of Heth a burial-place, that he may bury his beloved Sarah out of his sight. He makes the purchase of the field of Machpelah with its cave, and in that cave he

placed the confined remains, reserving for himself a place in that sepulchre beside her; where together they should sleep until the thunder of the trump of God should wake them.

CHAPTER III.

History of Hagar, Handmaid of Sarah.

HAGAR the handmaiden of Sarah, was honored in being given unto Abraham to wife, and in being the mother of a child for him; and though she may have had her faults, she surely had her excellencies.

Being treated hardly by her mistress, she fled from her presence into the wilderness, and there in solitude and sadness she wandered until she was wearied; and coming to a fountain of water, she sat down to rest and refresh herself. While in a meditative mood, sitting by the fountain, her attention was arrested by *the Angel*, who addressing her asked whence she came and whither she was going. She answered honestly, "I flee from the face of my mistress, Sarah." The angel then bade her return and submit herself to her mistress, giving her the promise that she should be the mother of a numberless multitude. She unhesitatingly obeyed the instructions given her, and returned to the tent of Abraham.

Whilst Hagar was wandering in the wilderness, and when she sat down to rest by the fountain, she felt

conscious that the "all seeing eye" of God was upon her, watching her in all her actions, for she said, "Have I here also looked after him that seeth me?" And she called the name of the Lord that spake unto her, "*Thou God seest me.*"

Having returned home, she remained seventeen years with Sarah. In the meantime Ishmael her son was born, and afterwards Isaac the son of Sarah.

And now another thrilling scene presents itself in the history of Hagar. The day that Isaac was weaned, Sarah became dissatisfied with her and determined to send her away. Abraham could not refuse, for it was made known to him as *divine purpose*, consequently early the next morning he provided Hagar with *bread and a bottle of water*, and sent her with her son into the wilderness. She had not traveled far, pressed in spirit as she was, until she lost her way. We do not wonder that she was sad and sorrowful as she looked upon herself without a home, and upon Ishmael her son having been disinherited by Abraham, as virtually an orphan; neither do we wonder that she missed her way, failed to find the fountain of water, if it was that she was seeking—she had named Beer-lahai-roi, when the angel of the Lord met her seventeen years before.

And as she wandered about, the bread she had been provided with failed, and the water gave out. Hunger began to press them, and their thirst became extreme. She saw nothing but starvation and death for herself and her child, and in her extremity she bade Ishmael

lie down in the shade of a shrub to die. She desired him to screen himself from the rays of the burning sun, and then she went off from him a distance, for she said, "I will not see the child die." And she sat and wept, until the fountain of tears was almost dried, and her heart could no longer gather ease, overcharged with sorrow as it was by shedding them.

In this her greatest extremity, relief came. It may be the same angel that appeared to her many years before when alone, came to her now and assured her that the voice of the lad was heard; then bade her go and lift him up, and while she was in the act of raising the head of her dying child, the promise that had been made to her before the child was born was reiterated, viz.: that he should be the beginning of a great nation. Just at this time the angel of the Lord opened her eyes and she beheld a fountain of water, and softly laying the head of her child down, she went to the fountain and filled the bottle, and gave the lad to drink; he survived and grew, and the promise of God concerning him was fulfilled.

Hagar instructed her son in the religion of the Patriarchs, and taught him to practice the virtues that they practiced; and we behold Ishmael years afterwards, though driven from his father's house when a boy, standing beside the dying Abraham; and ministering to him in union with Isaac the child of promise—in that solemn hour when man is most dependent, while the last sands of the hour-glass are running down. Having closed the eyes of the father,

the two in company bear his mortal remains to the cave of Machpelah, and lay them beside those of Sarah.

CHAPTER IV.

History of Rebekah, Wife of Isaac.

REBEKAH was the daughter of Bethuel, of Nahor, a city in the country of Mesopotamia. She became the wife of the illustrious Patriarch Isaac, the son of Abraham.

When Abraham was one hundred and forty years of age, he called unto him his faithful servant Eliezer, for the purpose of sending him on the embassy of procuring a wife for Isaac, who was then about forty years of age. He bade the ruler of his house go to his former country, and take of his kindred a wife for Isaac. In obedience to the wish of Abraham, Eliezer made ready, and went to Mesopotamia, unto the city of Nahor. As he approached the city, he beheld a fountain or well outside its limits, and there he tarried, as evening came on. Being exceeding anxious in his embassy—for he had solemnly sworn to Abraham—he prayed earnestly to God to give him “*good speed*,” to make his journey a prosperous one; and while he was praying, Rebekah, the daughter of Bethuel, came out from the city, with *her pitcher upon her shoulder*, to procure water. As she approached the well, Eliezer left his camels and ran and met her, and said, “Let

me, I pray thee, drink a little water of thy pitcher." The request he made of her may have been for the use of the pitcher to draw water from the well for himself and also for his camels. This Rebekah would not allow—knowing that the traveler was fatigued with the journey he had made, with the true feelings of a true woman, she said, "Drink, my lord, and I also will draw water for thy camels;" and she hastened and let down her pitcher upon her hand, and gave the stranger to drink, then watered the weary and thirsty camels. Here is an exhibit in the daughter of Bethuel of *pure* friendship—the first *link* in the chain that afterward binds the beautiful maiden of Nahor to the devout son of Abraham.

I suppose this circumstance in the history of Rebekah, so much like the practical workings of Odd Fellowship, has given the name to the *degree*, so beautiful in its teachings, given to the wives of Odd Fellows.

Eliezer, confident in his own mind that the Lord was prospering him, asked Rebekah of her kindred, and she told him. She then cordially invited him to tarry that night at her father's house, assuring him that there was room, and moreover, plenty of straw and provender for the camels. If the servant of Abraham wondered at the simplicity, innocence and benevolence of Rebekah, when she drew water for his ten thirsty camels, how must he have wondered still more at her cordial invitation for him to tarry that night at her father's! Ah! little did she think, when she waited

upon him, and received at his hands the presents of an ear-ring and bracelets in gold, that the camels she had watered and the man from whom she had received these gifts, would the next day bear her away from her father's house and her native country, to be the wife of one she knew not, nor had even heard of; but so it was. Rebekah introduced the stranger to the household, and while the repast was being prepared, he asked the attention of Bethuel, the father, and Laban, the brother, to the errand on which he had come. He stated clearly the object of his visit, viz., to procure a wife for his master's son, and he told them of the dealings of God with him so far in his journey. "And now," said he, "tell me, will you give Rebekah to be the wife of Isaac?" They owned at once that the thing proceeded from the Lord, and dare not speak against it; they consented to the marriage. Early the next morning, Eliezer having made still further presents to Rebekah, to her brother and her mother, desired them to send him away with her to his master. At first they were unwilling to part with her so soon, but wished her to remain at least ten days with them; but Eliezer pressed his suit, on the ground that the Lord had prospered him—hence, they referred the matter to Rebekah, empowering her to decide, and she said, "I will go."

On the following morning, attending the stranger, she began her journey toward her new home, with the blessings of her kindred upon her.

Isaac, it may be, was expecting the return of his

father's servant from Mesopotamia with a wife for him, and on the evening of the day Eliezer returned, he was walking out in the field, meditating. What the subject of his meditation was, we do not know ; but as in all probability he was not far from the well *Lahai-roi*, which signifieth "the well of Him who liveth and seeth me," he was meditating on the being and attributes of God. But he chanced to lift up his eyes, and saw the camels coming. Just about this time Rebekah raising her eyes and looking ahead, saw Isaac, and turning to Eliezer, she asked, "What man is that, walking in the field to meet us?" He answered her, "It is my master." She quickly took a veil and covered herself, and lighting off the camel she was riding, she was introduced by the servant to Isaac. Thus these two remarkable personages for the first time look upon each other. They are at once united in marriage, according to the ceremonies that were then in use in the patriarchal families. The solemn and important contract made a few days before in the city of Nabor, between Eliezer and the father and brother of Rebekah, was consummated ; for "Isaac brought her into his mother's tent, and she became his wife, and he loved her."

Rebekah was honored, as the wife of Isaac, in being the mother of two noble sons, Jacob and Esau, who each became the head of a great and mighty nation.

As it was with Abraham, so was it afterward with Isaac. Because of a famine in his own land, he went down to Egypt to sojourn ; and he dwelt awhile in

Gerar. Here we learn of Rebekah, what we have previously learned of Sarah, her mother-in-law, that "she was fair to look upon—a beautiful woman," and Isaac was afraid that the Gerarites would be so charmed with her beauty, that they would desire his death—hence, he charged her to claim the relation of sister to him, though she was, previous to their marriage, only his cousin.

Rebekah exhibited many excellences during her life with Isaac, but we will not say she was without faults. Her husband may have considered her attachment to Jacob beyond her attachment to Esau a fault; and her management to procure the birthright for the former, he may have looked upon as a development of that fault. But the purpose of God regarding the descendants of the two was thus brought about. "The elder shall serve the younger." Isaac buried her imperfections with her body in the honored cave of Machpelah, and Jacob learned with sorrow, while in the family of Laban, his mother's brother, or after he returned to his own land with his family and effects, that Rebekah his mother was dead, and that her honored remains were mouldering in the family vault of his grandfather.

CHAPTER V.

History of Miriam, Sister of Moses.

MIRIAM, the sister of the distinguished emancipators of down-trodden Israel, Moses and Aaron, was a celebrated woman amongst the descendants of the great Patriarch. While Aaron was three years older than Moses, Miriam was several years older than Aaron. She was of sufficient years to be trusted by the anxious mother with the ark in which her innocent and lovely babe had been placed, and sufficiently ingenious to manage the stratagem for the preservation of the life of the infant. She watched the spot faithfully when the ark rested among the flags by the river brink, until Pharaoh's daughter came with her maidens to wash. She saw them as they passed along the river bank, and as they neared the spot under her eye, her heart fluttered, and the fountain for her eyes began a turbulent motion—for she thought they may pass that spot, and the attention not be arrested by the ark and its inmate. But her fears are suddenly relieved by the company halting, and one of the maidens approaching the spot to divine. Just at this point, without fearing to be considered an intruder, she approached the royal lady with her maidens. Yes, while they were looking with anxiety and a degree of sympathy, which is not strange for ladies, Miriam approached, and looked with seeming wonder and astonishment at the babe, on which

she had often looked before, and addressing herself to the Princess, she said, "Shall I go and call a nurse for the child?" She bade her go, and she went and called the child's mother and her own mother; so that under the management of Miriam, who was shielded and guided by the hand of Providence, Moses' own mother became his nurse.

Miriam had been trained up, as were Aaron and the adopted son of Pharaoh's daughter, in the religion of the Patriarchs. She has been very fitly styled, because of her devotion to the God of her fathers, and her position among the women of her people, particularly the part she took in their religious exercises,—"*The Virgin Prophetess.*" She was the leader of the devotions of the Jewish women, and the first woman honored thus of God and his people, in all the history of the family of man. She acted a conspicuous part, we doubt not, in the preparations made for, and in the exodus of Israel from the land of their oppression—for one of the Prophets (Micah) says—"For I have brought thee up out of the land of Egypt, and I sent before thee Moses, Aaron and Miriam." From this we learn that she was constituted joint leader of the people, with her two brothers. It is quite likely that she was commissioned and qualified by the "I Am," who spake to her brother from the midst of the burning bush, at the base of Horeb. And the work appointed was to instruct the Hebrew women, while Moses and Aaron instructed the men. She regulated the times and places of their devotional acts, and led

in those of them that were public. When they crossed the Red Sea, she led that vast host of women through, in the bed of the sea, between the wall of waters, encouraging the timid host at every step she took—if in no other way, surely by her manifest “*trust in God,*” in pursuing her way courageously until she reached the other side.

She stood beside her brothers, and listened with admiration and a soul filled with rapture, “*as God opened the mouth of the dumb, and made the tongues of infants eloquent.*” Pharaoh and his vast army, essaying to follow and capture the Hebrews and return them to their captivity in Egypt, were all drowned. And Moses and the children of Israel sang a song of victory, “Sing ye unto the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.” What glorious melody must a hundred thousand voices, all raised in harmony, have made, while singing this inspired chorus!

While Moses and the Hebrew men were drowning the roar of the waters of the recently closed Red Sea, with music such as mortal lips and hearts inclosed with mortality, had never uttered before, Miriam stood surrounded by a crowd of lovely maidens, with a soul fired with song, ready to respond to the eloquence and enrapturing music of the men. The last sound of the sacred anthem was spent, and the excited Prophetess, closely attended by many maidens and followed by all the women of Israel, led off in the chorus of the song.

"She sounded the loud timbrel o'r Egypt's dark sea—
Jehovah hath triumphed—his people are free."

She was a tender and affectionate sister to Moses, and but once, so far as we can learn, in all their trials in the wilderness, did she wound the heart of that brother. She was associated with Aaron in speaking against Moses in relation to Zipporah, his wife. Possibly they thought his wife's relations had too much influence over him, since his father-in-law induced Moses to appoint officers over thousands, hundreds, fifties and tens, and Moses gave evidence of the fact that he thought much of Hobab, his wife's brother. Aaron and Miriam were alike guilty. Their brother did not attempt to reproach them for their unkindness to him; but God directs the three to enter the tabernacle, and there he charges their sin upon them. The punishment inflicted upon Miriam was severe. She became leprous, "white as snow." Her affectionate brother forgave her, and earnestly prayed for her restoration. His prayers were heard, the disease destroyed, and seven days afterward she resumed her labors as the leader of the Hebrew women. She bore her share of the toils, suffering and reproach heaped upon them as leaders of the rebellious hosts of Israel. With her gifted mind and warm heart, her noble and generous nature, and her devotion to her God, she acted in union with her brothers in promoting and maintaining order and elevating her people.

For nearly forty years she had thus acted her part, when the pillar of cloud and fire led them again to

the borders of Canaan. And they encamped at Kadesh, in the desert of Sin. *Here Miriam died and was buried*, and we may well suppose, from the part she had acted, the Hebrew women greatly mourned her departure. But her work was done—the infirmities of age were upon her, for she was one hundred and thirty years old. Her brothers both followed her to the spirit-land in less than one year—hence, neither of them attained her great age.

CHAPTER VI.

History of Deborah, Wife of Lapidoth.

DEBORAH was a prophetess, and the wife of Lapidoth. The sins of Israel were numerous and aggravating in the eyes of the God of the Patriarchs, after their settlement in the land of Canaan. This was especially so after the death of Joshua, who was their leader—conducted them into the country, commanded them in their conquests, and ratified the appointment to the different tribes.

The people revolted from the true God and his service and went into gross idolatry. On account of it the Lord was angry with them and delivered them into the hands of the “spoilers.” When they repented, a judge was raised up amongst them, who delivered them out of the hands of their enemies. But after

the judge died, they returned to their idolatry and corruption, and again the Lord was angry with them and determined to leave the nations that were yet in the conquered country when Joshua died, and not drive them out hastily, that through them Israel might be proved. But Israel corrupted themselves, did evil in the sight of the Lord, and went into the abominable service of "Baalim and the groves." Again God's anger turned towards them, and he sold them into the hand of an enemy. They repented and cried to God for deliverance. He had mercy upon them, and raised them up a judge and deliverer in the person of Othniel. For forty years they had peace and prosperity, but when the judge died they relapsed into their former habits of wickedness and corruption, and again God gave them up—their enemies overpowered them, took them captives and took possession of the beautiful plain of Jericho, with the "city of Palm trees." Israel repenting, again entreated God to deliver them, and Ehud was raised up, who first slew Eglon the king of Moab, to whom Israel had been in service for eighteen years. He then led them against the Moabites, and slew them by thousands, and soon Israel was again in peace and prosperity. After him was Shamgar, who also delivered them, and triumphed against their enemies. But after fourscore years, they again went into grievous sins, and Jabin, king of Canaan, the *captain of whose host* was Sisera, greatly afflicted them. This was the most powerful king, and expert commander with which they had had to contend.

Israel looked upon the nine hundred iron chariots of Jabin and the large well trained army led on by Sisera, and they were afraid and greatly troubled. They mightily cried unto God—in the remembrance of their former sins they were greatly penitent, and their intercessions to God for help were earnest and continued. Their prayer was heard and a *star arose amid the darkness of the night upon them, in the person of Deborah*. Her influence in her country in this time of trouble is told in the following language. "At her word the stars in their courses fought against Sisera."

Deborah was raised up to judge Israel. And this is the first instance of female government on record: save that of Miriam governing amongst the women of Israel during their tented state between Egypt and Canaan. The husband of Deborah seems to have had no hand in the affairs of the government, but she was at the head of civil and religious affairs. She called to her aid and appointed him general of the armies, Barak the son of Abinoam, and then declared to him the revelations God had made, that the enemy should be delivered into his hands. Barak refused to go unless she would accompany him. His refusal to go without her, was probably because he saw she was under divine influence—the spirit of inspiration was upon her, and he wished to know when and how to make the attack upon the enemy. She at once agreed to go and attend him to Kedesh, and with an army of ten thousand men Barak made ready for battle. As Sisera gathered the hosts of Jabin together against them, Deborah

gave to her general the word of command, with the promise that Sisera should be delivered into his hand, for she knew that the Lord was gone out before him and would fight for Israel. Having thus performed the part she was desired by Barak to perform, he at the head of his army went down from the top of Mount Tabor where he had been encamped, and she tarried to see how the battle went. She looked with intense anxiety upon the general and soldiery as they marched against the enemy; she saw them as they neared each other, and commenced their attack; she witnessed the confusion and disorder and destruction of the iron chariots and of the ranks of the enemy. It may be that she saw Sisera as he lighted off his chariot and fled on foot from the scene of action, and saw the remaining soldiery as they wheeled and made an effort to escape, while Barak and his men pursued them in their flight, and cut them off until there was not a man of that vast army left. Even Sisera himself fell though he escaped from the battle-field, by the hand of Jael the wife of Heber, as Deborah had prophesied he should, "For the Lord shall sell Sisera into the hands of a woman."

Under the inspiration with which Deborah was blessed, while she was yet on Mount Tabor, or after her return to the city of "Palm trees" she composed the song of triumph, usually styled the song of Deborah and Barak. The song in itself is a sublime composition, and piety and true devotion shine forth in bold relief from its beginning to its end.

I hardly know where to admire in her conduct this celebrated woman most, whether, when a judge of Israel in the *city of the plain*, deciding difficult cases referred to her, and winning the hearts of the people, or when she settles the generalship upon Barak, and commands him to enlist ten thousand men in the service of his country; or when she accompanies him to the scene of action and performs the part she does there; or when associated with Barak her voice rings through the air upon the ears of her soldiery, and the delighted people made free by their wonderful victory in this song of glorious triumph.

This sublime song as the production of Deborah, shows that she was a poetess.

CHAPTER VII.

History of the Mother of Sampson.

WE have not learned the name of this celebrated woman, but of her son we learn, that he was the greatest prodigy of human strength of whom the records of man speak. Manoah her husband was a great and good man, and is supposed to have occupied a high position in the country, and to have had a strong hold upon the feelings and affections of the people of Israel whom he served.

This woman is said to have been celebrated for her beauty and moral excellencies, her great devotion in

the service of God, and there are few if any, that have been honored more of God than she. She was visited by the angel of the Lord and informed that she should be the mother of a son, who should be a Nazarite unto God from his birth, and should commence the deliverance of Israel from the hand and power of the Philistines.

She was alone when the angel appeared unto her, but though a timid woman and alone, she was by no means alarmed at the strangely glorious visitant. There he stood before her, and asked for her attention to the message he had brought. "Behold now, thou shalt bear a son." With a large degree of confidence she looked upon the angel, and felt in her heart that his message was from God. No sooner was she left alone, than with the message she had received, joyful in heart, she left the hallowed spot and went in search of her husband, to relate to him the appearance and language of the angel.

Manoah listened with astonishment to the relation of these circumstances, and immediately began to desire the reappearance of the angel. He expressed that desire in an earnest prayer, "O my Lord, let the man of God which thou didst send come again unto us, and teach us what we shall do unto the child that shall be born." The prayer of Manoah was heard, and whilst his wife was sitting in the field, probably where the angel appeared unto her before, and it may be, she too was earnestly asking the reappearance of the angel, that her husband who had loved her so

long and so ardently, might be satisfied as to the truth of what she had communicated, the messenger reappeared. As soon as she saw the angel she ran hastily to where her husband was, and informed him; soon the two together came into the presence of the angel. Manoah mustering all the courage he could command, addressed himself to their visitor, "Art thou the man that spakest unto the woman? And he said, I am."

The mind of the husband was clear and he asked the angel to repeat the instructions given the woman regarding the child, intending to see that they were carried out. Accordingly the angel reiterated so far as was necessary the instructions that had been given, and Manoah was satisfied.

Manoah and his wife then desired the angel to permit them to detain him awhile, that they might give expressions of their regards and he partake of their hospitality. The angel agreed to tarry awhile, and observe their devotions while they offered a burnt offering to God. Here in the history of this good woman a sublime scene bursts upon our view; in company with her husband she prepared the offering, and they brought it into the presence of the angel, and offered it unto God, "and the angel did wonderously." It may be that when the two placed their offering upon the rock, which served them as an altar, the angel bade them stand back while he performed the part in their devotions he had determined to perform. And approaching their sacrifice he touched it, and the

consequence was the rock split, and like the crater of a burning mountain sent up a volume of flame, that flame enveloped the sacrifice, and began to consume it, and while to their wonder and astonishment the flame burned on, the "angel of the Lord" entered it, and amid its curlings ascended to heaven from whence he came.

On beholding the wondrous departure of the angel, the two were struck with solemn awe, and mingled with the reverence of Manoah was fear and alarm lest he should die, having seen an "angel of the Lord;" addressing his wife, he said, "We shall surely die, because we have seen God." Here again we observe excellencies in this good woman. She was as calm in mind as a summer evening; within her heart she had a consciousness of God's approbation, and her *trust* in him never was stronger. Addressing her husband she said, "if the Lord were pleased to kill us he would not have received an offering at our hands;" fire would not have come from that rock and consumed our sacrifice, neither would the Lord have told us such things as have been revealed. How can we fear when God has manifested his mercy and love to us as he has, in answering our prayers and giving us the promise of a son, with the instructions regarding him, and how to train him. Surely said she, if God had determined not to extend mercy to thee, he would not have dealt thus kindly. This was certainly most excellent reasoning, and no wonder if his fears were at once allayed.

But Sampson was born and his mother followed faithfully the instructions of the angel regarding him. And Sampson in very early life, while yet at home with his mother, was at times moved by the spirit of God, and his desires began to appear to accomplish something for the deliverance of his countrymen. The language of the angel was fulfilled regarding her son, as his history abundantly proves.

CHAPTER VIII.

History of Naomi, Wife of Elimelech.

NAOMI was the wife of Elimelech, who lived in *Bethlehem-judah* in the land of Judah, and was the mother of two sons, Mahlon and Chilon. Because of a famine in the land, Elimelech, with his wife and sons, went to sojourn in the country of Moab. They had not been long in Moab until he died, and Naomi was left a widow. She was called upon to bury her companion among strangers, and with her sons weep over his grave. After the days of mourning for the deceased husband and father were ended, Naomi married her two sons to Moabitish women, Ruth and Orpah. In about ten years both of these sons of the widow died, and with a crushed heart, she buried them beside her departed husband, and resolved, desolate and alone as she was, to go back again to her own land—for she had heard that the “Lord had visited

his people in giving them bread." The famine was ended, and there was plenty in the land of Judea, and she thought it better, being a widow and childless, to return to her own people—let them know of her affliction, and demand of them sympathy and feeling and help. She made known her determination to her daughters-in-law, and after an affectionate parting with Orpah, accompanied by Ruth, she returned, and arrived safely in Bethlehem, the town of her former residence. She was extensively known and highly respected when a resident there. Her arrival was soon noised abroad, and her former friends came to see her, and learn from her own lips the tale of her sufferings—the bitter dealings of the Almighty with her. They looked with astonishment upon her thin and pale visage, her feeble and emaciated form. They looked upon her poverty and distress, and said one to another in a low whisper—for they did not wish to open the wound in her womanly heart afresh—"Is this Naomi?" She overheard them, and with a trembling voice and flowing tears, exclaimed,—"Call me not Naomi (i. e., pleasant)—call me Mara (i. e., bitter), for the Almighty hath dealt very bitterly with me." When I left you, I had an affectionate companion—a tender husband—and two noble sons; but the three are dead. "I went out full, and the Lord hath brought me home again empty."

Naomi in poverty began her residence in Bethlehem, after her return from Moab, having the affectionate Ruth, her daughter-in-law, as her company and

help. Soon, however, fortune began to favor. The Almighty, who had afflicted her, in his good providence smiled. The husband's kindred were led to notice, and pity and help, and it was not long until Boaz provided her with a comfortable and pleasant home. The clouds in her sky were reduced and scattered, and the evening of her life was calm and pleasant. She lived to see her daughter-in-law the wife of the accomplished and pious Boaz, and when Ruth bare a son, she took that son as her own kinsman, and "laid it in her own bosom and became nurse unto it."

CHAPTER IX.

History of Ruth, the Moabitess.

It is supposed by some that Ruth was of royal blood, as the daughter of Eglon, the king of Moab; but this is mere conjecture. She was, however, a Moabitish damsel, who was married to Mahlon, the son of Elimelech and Naomi. In the history given of her in the book that bears her name, she appears splendidly endowed with all the virtues and charms of true womanhood. It may be that her tender affection and sympathy to Naomi and her sons, when bereft of the husband and father—her watching by the couch of pain, and ministering to the suffering and dying Elimelech, was the groundwork for the undying affection that afterward existed between her and Naomi. And

that may have been the reason why Naomi made the choice of her for a wife for her son. Ruth, it may be, attended the disconsolate and grief-stricken widow, as she followed the remains of her husband to burial. Ah! and who knows but she returned with Naomi from the new-made grave to her desolate home, and poured words of comfort upon her sorrowing heart,—let her know that though she was a stranger in a strange land, sadly bereft, yet she was not without friends. And no wonder if the feelings of Mahlon began to twine about the sympathizing heart of the tender and affectionate Moabitish damsel—even before the wound was healed, occasioned by the death of his father. His feelings ripened into thoughts of union, and soon the two were married. They entered upon life together with high hopes. Ruth was happy in the embrace and care of a noble husband, while Mahlon was well contented and pleased with the choice he had made, because of her many excellences.

But their day together was short; little did they think, when their marriage contract was consummated, that the sun would so quickly go down—that one would be taken and the other left, alone to endure the storms of life. But so it was. Death came—another new formed grave appears, and Ruth is added to the list of widows. A few days afterward, and Orpah, the sister-in-law of Ruth, was also left a widow.

It was a dark day for Naomi when her husband died, but turning to her sons, she said to herself. "These my sons will be a stay to me in the decline of life."

And when they both married, she was comforted in the companionship and true affection of her daughters. But soon a darker day than ever threw its shade around her, for "her sons died also, both of them." She was a widow and childless.

Naomi, in her bereavement and sorrow, determined to return from the country of Moab to the land of Judah, and made known her determination to her two daughters-in-law. They arose to return with her, but had not proceeded far on the journey until Naomi touchingly addressed them. She called to mind her first bereavement and their kindness to her in it—their marriage to her sons, and their kindness to them—and now, said she, "Go return, each of you, to her mother's house; the Lord deal kindly with you, as you have dealt with me and with the dead. The Lord grant that ye may find rest, each of you, in the house of her husband." After this address, intended to be a parting admonition and blessing, the three widows lifted up their voices and wept. They felt, as dear friends alone can feel it, the keen sensations of the parting kiss and word. After a moment or two reflection, they came to the conclusion that they *would* attend her to her own country and kindred. Naomi endeavored to dissuade them by telling them she had no more sons to give them for husbands—she had no estate, not even a cottage, however forlorn, to shelter them with, if even she arrived safely there. And further, she did not know that any one of her former friends would take her by the hand and say unto her,

Welcome, unfortunate woman, to thine own country and city. She then closed her address in the most touching and affectionate manner—"Nay, my daughters, it grieveth me much for your sakes that the hand of the Lord hath gone out against me."

The picture Naomi had given was so darkly shaded that Orpah concluded to return; but not so with Ruth. Whilst Orpah, reconciled to the separation, approached Naomi and kissed her, Ruth "*clave unto her*," i. e., she clung round her neck, and utterly refused to be parted. Naomi tried once again to persuade, but she could not. Ruth was immovable in her affections. The tree of *Pure Friendship* was largely grown, and like the giant oak, deeply rooted. She could part with Orpah, her sister, but she could not and would not be parted from her mother-in-law. Amid her tears and deep emotion, as she hung upon the neck of Naomi, she said, "Entreat me not to leave thee, or to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried." She then confirmed this her purpose with an oath of great sanctity and importance among the daughters of Israel, viz: "The Lord do so to me and more also, if aught but death part thee and me."

The mind of Ruth was fully made up to leave her own land and friends and wealth (if she was heir to wealth) and the false gods that were worshiped by the

idolatrous Moabites, and to share in all the storms and trials that might break and spend their fury upon Naomi, to whose interests she was so unflinchingly devoted. Naomi clearly perceiving it, left off persuading her, and the two together began their journey to Bethlehem.

How disconsolate Naomi would have been, had she been traveling alone ! for she was leaving three graves of loved ones behind her in the land of Moab. Though she left Judah vigorous and happy, she was returning with a care-worn brow, furrowed cheeks and sad visage. She had left with a family that might have been represented by a chain composed of four *links*, but three of them were broken. She was alone. No, not alone either ; for the affectionate Ruth was with her, and with her pleasing person, winning manners, and kind actions and words, was cheering her as they passed along.

Day after day they traveled on, their affection all the while increasing, until finally they reached the city and entered its gates. These two women rented, it may be, an humble cottage, and poorly as it was furnished, called it their home ; while Ruth labored daily for her own support and the support of the mother. They had come to Bethlehem in the beginning of harvest. Ruth addressing her mother-in-law, said, " Let me now go to the field and glean ears of corn after him in whose sight I shall find favor." By this, it may be, she simply meant—let me go out harvesting as a gleaner, and glean in whosoever field I may be allowed

to go—or if the owner of one field refuses me the privilege of gleaning there, then I will go to another, and continue until I find favor with some owner. And Naomi said unto her, “Go, my daughter.” Accordingly she went. Now it was her fortune in her ramblings as a gleaner to be found in the harvest field of Boaz. And as he was passing along from the city to that part of the field where his men were reaping, he saw her engaged in her work, and looked with a degree of interest upon her, wondering who she was. It may be that her modest bearing, her flushed cheeks, her dark flowing locks, and her innocent soul, as it peered forth in her bright eyes from under the dark lashes, or her womanly compliments, was the cause of his fixed attention. When he came to the servant who had charge of the reapers, he asked him, “Whose damsel is this?” On being answered that it was the Moabitish damsel that came with Naomi from the country of Moab, Boaz was led to think of Elimelech, who was his kinsman—of Naomi, who had passed through dark providences, and of the two sons who had died, leaving widows. Ah! and he thought of Ruth, who was gleaning in his field, and of her tender affection for her mother-in-law. And as he thus thought of her, tender feelings for her began to well up in his heart, and approaching her, he said, “Hear-est thou not, my daughter? go not to glean in another field, neither go from hence, but abide here fast by my maidens. I have given commandment to the young men that they shall not touch thee, and when thou art

athirst, go and drink of that which the young men have drawn." Ruth was much astonished at this expression of kindness to her, for she was a stranger to him who spake with her, and wonderingly she dared to ask why it was. The answer she received was a still stronger expression of feeling for her on the part of Boaz, and before the conversation closed between them at this interview, he charged her at meal time to cease her gleaning, and come up and eat with his reapers and maidens, and he himself "reached her parched corn, and she did eat." A tender cord in his nature had been touched, and his feelings toward Ruth were of rapid growth. Before he left the reapers that day, he charged them to allow her to glean among the sheaves as they lay bound, before the shocks were set up. And further, he bade them "let some handfulls fall on purpose for her," and she gleaned until the evening, and went home to report to Naomi the adventures of the day, and show her the amount of her gleaning.

Ruth then learned that he in whose field she had been gleaning, and from whom she had received kindness, was a near kinsman of theirs. Naomi saw clearly the hand of the Lord in this matter, and rejoiced. She then encouraged Ruth to confine her labors all through harvest to the fields of Boaz. Ruth did so, and day after day, it may be, received expressions of kindness, and promptly reported them. When the harvest was ended, Ruth claimed, under the direction of Naomi, the protection and obligation of a kinsman

of Boaz. He acknowledged the correctness of her claim, and gladly set himself about consummating what probably he had been meditating—for he had learned to love the modest, industrious, handsome and affectionate Ruth. Soon she became his wife, and found in him a gentle and loving companion. She rested on the arm and bosom of a generous and noble man, and felt herself more than compensated for her sacrifices in leaving her native land and kindred, and in a strange country stooping to the service of a menial and performing hard labor for weeks as a gleaner, to support herself and her mother-in-law. Yes, she was more than compensated when she looked upon him who claimed her as his wife, and upon Naomi, now in possession of a home and plenty. Especially did she feel joyful when afterward she, who had gleaned day after day, and laid her earnings in the lap of Naomi, was blessed with a son, and placed that son upon the bosom of the aged widow, that she might, in the possession of it, forget still more her past sorrows. That son became the grandfather of David, the king of Israel.

CHAPTER X

History of Hannah, Mother of Samuel.

HANNAH was the wife of Elkanah, a devoted servant of God and of the Jewish church. He went yearly to Shiloh where the ark of God was, and hence where the temple was, for the purpose of celebrating the great national festivals, and Hannah his wife accompanied him yearly with a distinguished portion to sacrifice unto the Lord.

She had been deeply tried by the insinuations and provoking expressions and actions of Peninnah, another wife of Elkanah, who had been blessed with sons and daughters who attended her to Shiloh and offered each one their sacrifice unto God. Hannah was not bound to her husband by the endearing ties of children, and her heart was grieved because of it; and as she went up to the "house of the Lord," Elkanah saw it and was troubled, for he greatly loved Hannah, and had given evidence of that by giving her a "worthy portion" year after year. He endeavored to comfort and console her in her sorrow, by declaring his especial affection for her. She listened to his declarations, and for a time dried her tears, rose up and eat and drank. But soon her sorrow returned, and tears were again coursing down her cheeks, and she began near a post of the temple where Eli the priest was sitting, to tell the bitterness of her soul

to the Lord in prayer. She earnestly supplicated and her prayer was heard, and the *solemn vow* she made in her deep engagedness was recorded by heaven's scribe. Eli the priest had seen her in her devotions, and had been watching her closely for some time. It may be he knew she was the wife of Elkanah, who had come from Mount Ephraim to worship, but as he saw her lips moving he was greatly mistaken; he thought she was intoxicated, and made the charge of drunkenness upon her. She denied the charge and vindicated herself in a delicate yet pointed manner. "No, my lord, I am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the Lord. Count not thine handmaid for a daughter of Belial, for out of the abundance of my complaint and grief have I spoken hitherto." Eli was satisfied with her vindication and sent her away with his benediction.

A year afterwards and Elkanah went up to Shiloh again, but Hanuah his wife did not go, for she had charge of a babe at home, who had been named Samuel. The vow that she had taken a year before was upon her. "I will give him unto the Lord all the days of his life, and there shall no razor come upon his head." She determined to remain at home with her child until he was weaned, when she would take him to the temple that he might appear before the Lord and abide there as long as he lived. When the child was about three years of age, Hannah accompanied her husband, bearing him in her arms in the

travel from Mount Ephraim to Shiloh. And making an appropriate sacrifice, in company with her husband she presented him at the *house of the Lord* to Eli the priest. And addressing herself to Eli, she said, "O my lord, as thy soul liveth, my lord, I am the woman that stood by thee here, praying." Four years before she was compelled to vindicate her own cause under a charge alleged against her. Now she is prepared more fully to explain the subject of her deep devotion. "For this child I prayed, and the Lord hath given me my petition."

Then faithful to her vow she gave him over into the charge of Eli, and engaged in heartily praising the Lord, whilst the aged Priest received his precious charge, and acknowledged the hand and merey of God in his dealing with his handmaiden—and with her voice his was united in praises.

Having dedicated her child to God, she appears before us as a poetess, and as a prophetess of the first class. The poetry of this prophetic hymn excels much Bible poetry even, in the simplicity of its composition, the beauty of its style, and the piety of its sentiment. The inspiring spirit was imparted to her when she met her vow and gave up the child, and under the influence of that inspiration it is quite-likely she composed the hymn, and sang it as she composed it. The hymn contains important prophecies that were afterwards fulfilled. In her own ease, in the greatness of her son; in the judgments of God poured upon Israel's enemies; in the coming and work of John the

Baptist and of Christ; and it is indeed remarkable that in her prophecy of Christ she is the first one to give him the title "anointed."

Hannah continued after she had "lent her son unto the Lord," year after year to come as she had been wont to come before; and she gave in her annual visits evidences of her attachment to Samuel, by presenting him every year with a new coat. Samuel grew up and became a famed prophet in Israel, and lived to a good old age, then died honored and lamented by all the people—from Saul the *King* of Israel, to the poorest of his subjects.

CHAPTER XI.

History of Esther, Queen of Ahasuerus.

IN the time of Ahasuerus king of the Persians there lived in Shushan a Jew whose name was Mordecai. He was a descendent of those Jews who had been carried captives to Babylon, and he had under his charge as an adopted daughter an *orphan* girl whose name was Hadassah or Esther—she was his cousin, being the daughter of his uncle. Esther was young, but very beautiful and fair.

When Vashti the queen dared to disobey the king, the crown was taken from her, and preparations were at once made to give her royal estate to another. The

fair young virgins were collected together to Shushan and Esther amongst them, and placed in the charge of the keeper of the women, that the king might see them and choose from amongst them one to take the place of Vashti, who had been expelled the royal palace. Esther found favor with the king, and of all the fair young virgins was selected by him to take the place of the deposed queen.

Though Esther was the daughter of a Jew, the fact was not known, for she "had not shown her people and her kindred;" Mordecai had charged her that she should not show it. The king was so charmed with her beauty that he made no inquiry as to her family. She gained upon his feelings more and more, until he loved her above all the women and advanced her to the highest honor, viz.: that of wearing the royal crown and being mistress of all the rest.

Shortly after Esther's promotion, through the influence of Haman the Jews throughout the realm of Ahasuerus were brought into imminent peril. Haman had plotted their destruction and had so far succeeded that he had procured the royal signet to a decree for their extermination.

On the thirteenth day of the twelfth month they were to be destroyed. The law was passed, and as a Persian law is unalterable, in appearance the Jews are destined to perish. Mordecai knew of this decree and to whom it was attributable, and he knew that no one could have the necessary influence with the king but his queen, in any sense, to deliver the Jews in this

their peril. His feelings were intense, and he developed them by lamentations and cries, fasting and sackcloth. Esther knew not the occasion of his grief, and dispatched a messenger to learn the cause of it. He then disclosed to her the plot, and that she might have a full understanding of it, he sent her a copy of the writing of the decree, and then he demanded of her, her influence with the king in a request before him for her people. With Mordecai Esther was deeply affected at the perilous condition of her people, but knew not what to do. She sent word to Mordecai that she had not had an interview with the king for thirty days, and that according to the law she would run the risk of being put to death if she went in unto the king uncalled. Mordecai received this answer from her, and feeling that his case and that of his countrymen was desperate, he sent her back a solemn heart-searching charge, in which he probably referred to the fact that Haman the Jews' enemy had learned that she was related to him, and as he had openly acknowledged his kindred at the palace gate, Haman knew that the queen was of Jewish origin, and she would find herself in peril even though in the king's house, for there in the palace in the person of that wicked man was the Jews' most inveterate enemy. But he endeavored to encourage her in this perilous undertaking of making request for the Jews, by expressing his strong confidence in God, his faith that God would bless her efforts and deliver them. He closed his charge to her by suggesting that Divine Provi-

dence may have raised her up and made her the queen of Ahasuerus for this special purpose; "who knoweth but that thou art come to the kingdom for such a time as this."

There is not in all the Book of God a more complete chain of providence in the history of an individual, than is to be seen in the history of Esther.

We are now to look upon her as she puts her life on hazard for the safety of the Jews. She resolved an attempt at their deliverance, even though she might sacrifice her own life, and not succeed. She sent word to Mordecai to gather the Jews together at Shushan for a fast of three days, promising that she also and her maidens would fast.

Involved in this work as she appointed it, was the duty on the part of all engaging in it of making prayer and supplication to God that he would prosper her in the perilous undertaking. If they would perform their part, she agreed to go in unto the king; and, said she, "If I perish, I perish"—that is to say, If I lose my life in this attempt to save my people, I shall lose it cheerfully. What magnanimity and true nobleness! Here is a woman risking station, honor, a crown, and even life itself, to save a periled people. Feeling that it was duty, she humbled herself before God, implored his help, and entered upon the task of bringing Haman down and lifting her oppressed people up.

On the third day of her fast, she felt herself fully ready for the undertaking, and attiring herself in the royal apparel, "trusting in God," she approached the

Court where was the king and Haman, and as she stood in the attitude of one desiring an interview with the king, he saw her there unveiled, and immediately, we may suppose, he called to mind the law she was violating, and was angry at her approach. Jealous for his honor as the Persian monarch, and for this law that came so near deifying an earthly monarch, he was about to expel her from the Court, and declare her place vacant as queen, when he perceived her terror and alarm (for in her fright, it is said, she fainted.) His sympathies were aroused—the fire of his affection for her was kindled afresh, and touched with tenderness, he descended from his throne, and in the most endearing manner, took her up in his arms—allayed her fears—then held out to her the golden sceptre, and she touched it. May we not suppose that the king, in his tenderness, laid the golden sceptre upon her neck, that upon her recovering from the swoon into which she had fallen, her opening eyes might rest upon it, and her heart be at once comforted in the knowledge of the fact that she had secured favor in his sight, and that the way was open for her request in behalf of the Jews. No sooner was she returned to consciousness, than she saw the sceptre, and touched it. Then the voice of the king fell upon her ear, expressing his forgiveness, and an acknowledgment of her station as his queen. “What wilt thou, Queen Esther? What is thy request?” She must have felt that the king was condescending, to give her such expressions as are involved in these questions: but she

could hardly have supposed that she had so won upon him that he would make the magnanimous offer to her of meeting her wishes in request, let the request be what it might—even though it should equally divide his glory as a mighty monarch, giving her an equal share with himself. “It shall be given thee, even to the half of my kingdom.”

Now we observe a management on the part of Esther, in making her request known to the king, that at first sight we can hardly understand. Why did she not at once declare to the king her errand? Why not unburden her heart without delay to him, whose heart had been so wonderfully opened? But she did not. It may be she thought that by her gracefulness and winning smiles at a banquet of wine, she could win still more upon the king, and so increase the probabilities of success; and she asked the king that he and Haman might come to a banquet of wine she had prepared. The king agreed to it, and in company with Haman, left his throne and the inner court and attended. The king, well knowing that Esther had some request to make of him, asked her at the banquet,—“What is thy request? Tell it me, and it shall be granted.” Esther saw that she was gaining on the king’s affections more and more, but yet she was not fully satisfied that the time had come for her openly to declare her kindred, and put in her plea for her people. She stood before the king, and requested that he and Haman should come to a banquet that she would prepare on the morrow, when she would fully

make known her request. The king agreed to it, and Haman, lifted up with pride, left the palace that night for his home ; and in the circle of his family he spake of his glory and his wealth—of his numerous family, and of his position in the government—of the honor that the queen had conferred upon him, in calling him that day with the king to the banquet, and further, in inviting him to a banquet on the morrow. There was but one thing to break in upon his enjoyments, and that was the refusal of Mordecai to do him reverence. This was a thorn in his flesh—a constant war with his proud nature, and he determined that Mordecai should die before the day of general slaughter of the Jews, and to effect his purposes, he had a gallows erected that night, on which he intended the offender against him should be hung the next day. Ah ! little did he think that Queen Esther's plea on the morrow would condemn him, and that in less than twenty-four hours he himself would be executed on that newly erected gibbet. But so it was.

While Esther was preparing for the banquet, and nerving herself for the task of the coming day, sleep departed from the eyes of the king, and his conscience was troubled. It may be that the singular management of the queen in making her request known unto him, was the subject of his thoughts, when God interposed, and led him to retrospect his history since his accession to the throne, and he called to mind a serious reminiscence in the history of his government. At one time two of his chamberlains had plotted his de-

struction, and Mordecai had made known the plot. The records of the nation were produced, and there was a faithful register of the circumstance and the punishment of the offenders ; but there was no record of reward to him who had made known the plot. And the king asked, since there was no register of it, "What honor and dignity hath been done to Mordecai for this?" His servants answered him, "There is nothing done for him."

About this time, very early in the morning, Haman came to the Court. As the king had passed through a sleepless night, he was glad upon the announcement being made that Haman had arrived, and was standing in the Court—he gave orders for him to come in. As Haman stood in his presence, without stopping to recite the scenes and anxieties of the night, the king asked, "What shall be done to the man whom the king delighteth to honor?" Haman, in his pride, answered—supposing he himself, from the honors that had been conferred upon him, of all men in the realm of Ahasuerus, was the king's delight—"Let the royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head ; and let this apparel and horse be delivered into the hand of one of the king's most noble princes, that they may array the man withal, and bring him on horseback through the streets of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honor." The king then addressing himself to Ha-

man, let him know that the first order of that day's proceedings was honor to be conferred upon Mordecai. "Make haste, and take the horse and apparel, as thou hast said, and do even so to Mordecai the Jew, who sitteth at the king's gate. Let nothing fail of all that thou hast spoken." What a reverse of fortune! This charge of the king must have fallen upon his ear, to stir his soul with dread forebodings of coming ill; but it was the command of the king, and must be obeyed. Haman went forth from his presence with a heavy heart, for he had gone that morning to Court purposely to procure the signature of the king to have Mordecai hanged—yet he went out to do for him what in honor would have been for himself the full gratification of his highest ambition. After having performed his appointed work, he retired from the king's gate and from Mordecai, who had returned to it, and went to his own house, shamed, confused and full of grief.

But the time had come when the banquet of Esther was prepared, and the king and Haman were being expected. There sat the queen in her apartment, awaiting the arrival of her distinguished guests, and wondering that they did not come. She had made up her plea in an ingenious manner, and was ready when the opportunity offered, to make it. But they came not. How strange it is! thought Esther. What can be the occasion of their lack of promptness? Why do they tarry? Ah! there was a reason for it. Haman was at home with his family, with dreadful fore-

bodings of coming evil, filled with mortification at the humbling process through which he had passed. The king wondered at his delay. He had sent him out to confer honors upon Mordecai, but did not suppose that that duty would require so much time. But, said he, Queen Esther is waiting our arrival at the banquet, and I must send for him. So saying, he dispatched two messengers, who went to the house of Haman, and found him in close conversation with his family; they apprize him of the fact that the time had arrived for the banquet, and the king was waiting his company. With haste he was taken to the king, and the two together approached the queen's apartment. Their arrival was announced, and she received them with all the gracefulness due to their positions—the one the monarch, and the other his prime minister. The king was anxious to know the request of Esther, and shortly after the commencement of the banquet, he asked again, "What is thy petition, Queen Esther? and it shall be granted thee; and what is thy request? and it shall be performed, even to the half of my kingdom." The time had now come for her to declare her request, and in answer to the king's question, with a true woman's heart, and in such language as none but a true woman could use, she said, "If I have found favor in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request: For we are sold, I and my people, to be destroyed, to be slain and to perish. But if we had been sold for bondmen and bondwomen, I had

held my tongue, although the enemy could not countervail the king's damage."

This address astonished the king, and worse than astonished Haman. In a high state of feeling, the king asked, who is he and where is he that durst presume in his heart to do so? Is it possible that the queen, whom I most tenderly love, is thus in peril—that her life, so dear to me, is in danger? Esther having thus presented her cause, and seeing that the king was deeply enlisted for her and those for whom she plead, said, "The adversary and enemy is this wicked Haman"—pointing with her delicate finger to Haman, who sat near them. The king arose, and in wrath looked upon him, then walked out into the garden. And Haman arose from his seat, greatly agitated, and stood before Esther to plead for his life—for he saw that the king was angry and his life was in danger. When the king returned to the apartment where was the banquet, he determined that Haman should die, and the attendants accordingly covered his face. The word went forth from the king to hang him immediately on the gallows that he had made for Mordecai, and before the sun went down that day, Haman was cold in death, and the wrath of the king was pacified.

Esther having succeeded so far that her own life and the life of her kinsman was no longer in danger, Haman being dead and Mordecai having taken his place in the government now besought the king in behalf of the Jews. The decree was in full force that

had gone forth against them, and she stood up before the king and plead that the decision might be reversed, virtually at least. Though the law could not be revoked or repealed by a succeeding edict, yet one of a similar nature for the Jews against the Persians would develop a change in the mind of the king, and give his subjects to understand fully that in his judgment the former law was unjust.

The king granted her the request, and the decree went forth giving the Jews authority to slay their enemies, as their enemies had authority to slay them. Thus Esther having succeeded, comforted the hearts of the Jews.

Upon this deliverance effected for the Jews through the influence of Esther, they founded one of their annual feasts, called Purim or the "feast of Lots." They read the book of Esther in their synagogues during this feast, and it is said that as often as the name of Haman occurs in the reading, the custom of their men, women, and children and servants is, to clap their hands and stamp with their feet, and exclaim, "Let the memory of Haman perish."

In view of the interesting and thrilling scenes, the sacrifice and devotion to the interests of her people, the Jews to the present day consider Esther one of their greatest human benefactors.

CHAPTER XII.

History of the Five Marys.

THE VIRGIN MARY.

STANDING first among them, and honored most of God was the "Virgin Mary," who was of the family of David, Judah, and Abraham. She was espoused to Joseph, when selected to be the mother of the world's redeemer.

She had been the subject of prophecy, but did not know it until the angel of the Lord announced it to her. When informed that the prophecy should be fulfilled in her, "Behold a virgin shall conceive and bear a son, and call his name Immanuel," that from her should come the Messiah. In her *faith*, piety and devotion to God, she exclaimed, "Behold the handmaid of the Lord, be it unto me according to thy word." And a few days after, when in company with her cousin Elizabeth, she received an expression marking her as this honored personage, she broke out in rapturous praises to God, saying, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior," &c. In this sublime song which is the first piece of poetry in the New Testament, there is devout praises to God for what had been done for herself, for what he had done against his enemies, and for what he had done and was about to do for his church.

It was during an edict of Cæsar Augustus, taxing the subjects of his empire and requiring each one to

go to their own city to register their names, that Mary and Joseph were at Bethlehem, the city of David. And while they were there the world was blessed with the promised Savior. The glorious event transpired that dispelled the darkness and brightened the horizon of the moral world. Jesus Christ was born.

During the stillness of that night the Son of Man was born in a low and humble place. As heaven's inhabitants were looking on with intense anxiety, a command was given from the eternal throne to a swift-winged angel, Go to the fields of Bethlehem and tell the shepherds the glorious news; quick as thought that angel sped to the spot and arrested the attention of the watchers, who at first sight were terrified; but hearing the voice of the angel, "Fear not, for behold we bring you glad tidings of great joy to all people, for unto you is born this day in the city of David, a Savior which is Christ the Lord, &c.," their fears were allayed. And they left the fields and their flocks and went to Bethlehem—there they found it as the angel had said. As they looked upon the helpless infant lying beside its mother in the manger, they were led to adore him as the Savior of mankind.

After eight days were accomplished, true to the requirements of the Jewish law, Mary named her child and consecrated him to God. And at the end of forty days she presented herself with her child at the temple, having brought the sacrifice to offer that the Jewish women presented at the end of the days of their purification.

And whilst she entered the temple, the attention of an aged and devout man (singular and very remarkable for his piety) was arrested by her approach. He had long been waiting for the "consolation of Israel," and in his performances in the temple had often spoken rapturously of the coming redeemer. He saw her as she approached bearing her tender infant in her arms, and as he looked, his nature was strangely touched, his vision dimmed with age was suddenly cleared. The hand of the Lord was upon him, and the divine spirit was favoring him with a revelation fraught with infinite interest. He saw in the pious woman before him, one greatly honored of God, and in the beautiful babe he beheld the "Lord's anointed." And taking the child in his arms, his nature's flickering fire flashed high, as under inspiring influence he gave his testimony to Christ's Messiahship: "Lord, now lettest thou thy servant depart in peace; for mine eyes have seen thy salvation." Simeon thus resigned himself to a dismissal from earthly labor and enjoyment at the will of God, having lived long enough to see the grand aim of his life accomplished.

In addition to the testimony of Simeon, Mary beheld an aged, holy widow, who entered the temple while Simeon was exulting, and heard her expressions as she "spake of him to all them that looked for redemption in Jerusalem."

Because of the spirit of persecution in Herod, then the king of the Jews, Mary was instructed by an angel with her child to flee into Egypt, which she did, and

remained there until the death of the wicked tyrant. After which an angel of the Lord directed her to the land of Israel, and in company with her husband and the child she came to Nazareth, which became her place of residence.

Mary faithfully performed the part of a mother for her son, and Jesus in return entertained the kindest regards and the most tender and endearing affection for her.

She took him with her to the temple to worship God in the celebration of the annual feasts, after he was twelve years of age. She looked upon him with joy as he "grew and waxed strong in spirit, was filled with wisdom and the grace of God." Possibly she was present at his baptism by John in Jordan, and so saw him enter upon the work as a teacher. She was present at the marriage at Cana of Galilee, where he performed the first miracle attesting the glory of his character. She was in the synagogue at Nazareth on the memorable Sabbath that Jesus entered it, and unrolled the manuscript to read from the Prophet Isaiah and comment upon a noted prophecy, describing the character and effects of his work, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind; to set at liberty them that are bruised, to preach the accepted year of the Lord." She often listened with admiration and devoutness to the teachings of Jesus, and it may

be, witnessed his miracles. She was present at Jerusalem at the last Passover feast Jesus celebrated before his *passion*. She saw all that was transacted there, and she stood near his cross whilst he suffered the agonies of crucifixion. Ah! and she realized the truth of Simeon's declaration, "Yea, a sword shall pierce through thine own soul also." Who can suppose even the anguish of Mary's heart, when she stood beside her tortured son? Jesus amid the pains of dying, looked down and saw his widowed and weeping mother, and moved with feelings of true affection he said, "Woman, behold thy son!" And seeing John his disciple, who a few hours before had leaned on his breast at the *Eucharistic supper*, deeply moved in sympathy with his sorrowing mother, he said to him, "Behold *thy* mother!" "from that hour that disciple took her unto his own home."

MARY THE MOTHER OF JOHN MARK,

Was a disciple of Christ, won by the apostles, who lived at Jerusalem, and by some it is supposed that her house was the place where the persecuted followers of Christ met, and where they prayed and strengthened one another with encouraging words, while their Master was taken from them and put to death. Her house furnished the room where Christ showed himself to his disciples after his resurrection, and also where they were assembled after the ascension, and received the Holy Ghost qualifying them for their work.

During that severe persecution of Christians by Herod, when James the brother of John was killed with the sword, her house was the place where the faithful assembled and prayed. Peter was cast into prison during this persecution, and was guarded by sixteen soldiers, four of them serving on each watch. But while Peter was there bound and guarded, "prayer was made without ceasing of the church unto God for him." And on the night before he was to be brought forth by Herod from the prison, he was delivered by an angel of the Lord, and followed that angel through the different apartments of the prison, to the outer gate, and out into the city, when the angel left him. Being left alone, Peter satisfied himself that he was at liberty, that God had delivered him out of the hand of his enemies. And immediately he went to the house of this good woman, where he found many gathered together praying.

Mary the mother of John Mark, was then a disciple of Christ in the apostolic age, and furnished them with a place of worship in her house, even in perilous times.

MARY THE WIFE OF CLEOPHAS,

Was also a disciple of Christ, and was the mother of James the less, of Joses, Simon, and of Judas. She is also supposed to have been the sister of the Virgin Mary, and hence she with her sons are numbered with the kindred of our Lord according to the flesh.

She was an early believer in Christ, and attended

him in many of his journeys, to minister unto him, and hence shared with other of his disciples in many of the trials of his short ministry. She was present at the last Passover, when the Holy Supper was instituted and mingled in the sorrowing company that followed Jesus to Calvary, and she had her position during the tragic passion at the foot of the cross, beside the anguished mother. When Joseph of Arimathea took the lifeless form from the cross to inter it in his own tomb, she was there and assisted in preparing the body for burial. She engaged with mournful pleasure, with the little company that attended Joseph, who had successfully begged the body of Pilate the Roman governor, that it might be decently buried.

Having performed this office in company with the other women, she returned from the place of burial to the city, and prepared spices and ointments for embalming the body: resting on the Sabbath, very early on the morning of the first day of the week, she went with others to the sepulchre to perform this work. Having arrived there, to the astonishment of all the company the sepulchre was empty and the body gone. Two angels in shining raiment appeared and declared that Christ was risen. In company with the others she went back to tell the disciples the language of the angels. She was then a devoted disciple of the despised Nazarene; one of the last at the cross; one of the first at the sepulchre, and one of the first to declare his resurrection.

MARY THE SISTER OF LAZARUS,

Lived with her sister Martha and the brother at Bethany, a small town near Jerusalem. When the Savior visited this place, he was entertained at the house of the two sisters and Lazarus. "Martha received him into her house." But while Martha cordially received him and began to make the preparations to entertain him hospitably, Mary took her position as a scholar, listening attentively to instructions at the feet of the distinguished guest. Martha complained to the Savior that her sister had left her to provide and prepare the repast alone, and she asked the Savior to bid her sister render her the help needed. He reproved Martha for her dissatisfaction, and commended Mary for her course. As often as Jesus visited this family he found Mary constant and devoted to him, as well as to her own spiritual interest.

As acquaintance increased, the affection of Jesus for the sisters increased, until when Lazarus died and the weeping sisters poured out the feelings of their sorrowing and bereaved hearts into the ear of the Savior, it so deeply affected him, that for the first and so far as we know the last time "Jesus wept" with those that wept in bereavement.

A few days before the Passover, after he had raised Lazarus from the dead, Jesus came to Bethany, and being invited to sup with Simon, he accepted the invitation; and Mary, her sister, and Lazarus who had been raised from the dead were also invited guests.

It was whilst this company were together that Mary took a pound of costly ointment of very pleasant perfume, and poured it upon the head of the Savior, and the whole house was filled with the odor of the perfume. There was one present, (and it may be there were others,) who objected to this anointing, but Jesus commended her for it. "She hath wrought a good work on me," she is come aforehand to anoint my body to the burying. Thus she is presented as having done the very work that the illustrious woman spoken of, went to the sepulchre on the morning of the resurrection to perform.

MARY MAGDALENE.

She was probably called Magdalene as a disciple of Christ, to distinguish her from the other Marys, Magdala in Galilee being the place of her residence, and probably her birth-place. She was a devoted disciple of Christ, and probably a woman of great respectability previous to her following Christ, or she would hardly have been allowed to follow him and his apostles as she did from city to city. But she was with them and ministered with others to the Savior. In her behavior and constancy, her kind ministrations to the Savior in life, at his crucifixion, and to the body when in the grave, we are disposed to think her love for the Savior equaled, if indeed it did not exceed either of the other women. It may be possible that the Savior had done more for her than others, yet we do not conceive that she was prostitute and vicious as some

suppose, previously. The cause of the Savior did not suffer to any extent from her discipleship and constant services.

She was one of the women who followed him in his last journey to Jerusalem, and was near the cross beside the Virgin Mary when Christ was crucified. After the crucifixion was over and the body interred, she went with other women to Jerusalem, to buy and prepare the necessary articles for embalming the body after the Sabbath. Early on the morning of the first day of the week, in company with Mary the mother of James, and Salome and other women she started for the sepulchre. They had not proceeded far when a difficulty presented itself to the mind of one of the women, she immediately made it known to the others. "We are going to the sepulchre to embalm the body of the Master, but how shall we have access to it. "Who shall roll us away the stone from the door of the sepulchre." A few steps further and they came to the garden, they entered and approached the tomb, and to their astonishment, as they looked "they saw that the stone was rolled away," and as they examined still further, they found that the body was gone. Soon two angels appeared unto them, and they were afraid, but the angels allayed their fears by telling them that Jesus of Nazareth was risen, and further they charged the women to go tell Peter and the others that he was risen, and would appear unto them in Galilee. The women ran to tell the news, probably Mary Magdalene herself went. If she did, she soon returned to the

sepulchre, and there all alone she stood weeping. She mourned the absence of the body of her Lord. The thought that she would see that form no more she could not endure, the anguish of her heart was told in sighs and cries and tears. In her sorrow she was not unobserved, for as she stooped down and looked into the sepulchre, she saw two angels, probably the two she had seen before, but they had changed their positions, now they were sitting the one at the head and the other at the feet where the body of Jesus had lain. They saw the anguish of her heart, and addressing her they said, "Woman, why weepest thou?" She answered, because of the absence of the body of her Lord. Just at that moment another voice fell upon her ear, "Woman, why weepest thou? whom seekest thou? She supposing the one now addressing her to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away." Scarcely had this sentence died upon her lips, until a well known voice fell upon her ear, and that voice proceeded from the person with whom she was talking. He said to her, "Mary," she stopped not a moment to reflect, for he who now called her name had done it frequently before, and she recognized it as the voice of her Lord—turning herself she said unto him, "Rabboni, which is to say, Master." Overpowered with joy she fell at his feet and embraced him, after which she went to the disciples and told them that she had seen the Lord, and that he had spoken these things unto her. Thus

Mary Magdalene appears as the first witness of the truth of the crowning doctrine of Christianity, viz.: the resurrection of Jesus Christ from the dead. Thus whilst the Virgin Mary was honored in being the mother of the world's redeemer, and first beholding him when entering this sin defiled world, Mary Magdalene's love was rewarded as she looked with adoring rapture first of all the disciples upon the glorified form of him who conquered death, and cleared the way for man to immortality.



Appendix.



AN ALPHABETICAL TABLE OF THE PROPER NAMES IN THE OLD AND NEW TESTAMENTS; WITH THEIR PROPER PRONUNCIATION AND EXPLANATION OR LEAD- ING SIGNIFICATION.

In those words whose pronounciation can not be mistaken by any one, such as Abner, Addon, Assos, &c., only the accentuation is marked.

In the explanation of the different names, attention has been given to the leading meaning, whether simple or metaphorical; and the reader is here presented with the converse of each signification, such as "Abiah, the Lord is my Father, or the Father of the Lord;" "Eliam, the people of God, or the God of the people;" because in the Hebrew, as in most of the oriental languages, the choice of these meanings is determinable principally by the juxtaposition of the words as they stand in different sentences, and by other circumstances of a similar kind.

AARON, *Ay'-ron*, lofty, mountainous.

Abad'don, the destroyer.

Abagtha, *Ab-ag'-tha*, father of the wine-press.

Abana, *Ab-ay'-nah*, stony.

Abarim, *Ab'-a-rim*, passages.

Ab'aron, strength.

Ab'ba, father.

Ab'da, a servant.

Ab'di, my servant.

Abdiel, *Ab'-de-el*, a servant of God.

Ab'don, a servant.

Abed-nego, *A-bed'-ne-go*, a servant of light.

A'bel, vanity, vapor, mourning.

Abel-beth-maachah, *Ay'-bel-beth-ma-ay'-kah*, mourning of the house of Maachah.

A'bel-ma'im, the mourning of the waters.

Abel-meholah, *Ay'-bel-me-ho'-lah*, mourning of weakness, of sickness.

Abel-mizraim, *Ay'-bel-miz-ra'-im*, the mourning of the Egyptians.

A'bel-shit'tim, mourning of the thorns.

- A'bez, an egg, muddy.
 Abi, *A'-be*, my father.
 Abiah, *Ab-i'-ah*, the Lord is my father.
 Abi'ahil, the father of light or praise.
 Abi-albon, *Ab-e-al'-ban*, intelligent father.
 Ab'iam, the father of the sea.
 Abi-as'aph, a gathering or consuming father.
 Abiathar, *Ab-i'-a-thar*, excellent father.
 A'bib, green fruits, ears of corn.
 Abi'dah, father of knowledge.
 Abi'dan, father of judgment.
 Abiel, *Ab'-e-el*, God my father.
 Abiezer, *Ab-e-e'-zer*, father of help.
 Abi-ezrite, *Ab-e-ez'-rite*.
 Abigail, *Ab'-e-gah*, the joy of the father.
 Abi-gibeon, the father of the cup, father of Gibeon.
 Abihail, *Ab-e-hay'-il*, the father of strength.
 Abi'hu, he is my father, or his father.
 Abi'hud, the father of praise or confession.
 Abijah, *Ab-i'-jah*, the will of the Lord.
 Abi'jam, father of the sea.
 Abilene, *Ab-e-le'ne*, the father of the apartment, or of mourning.
 Abimael, *Ab-be-may'-el*, a father sent from God, my father comes from God.
 Abimelech, *Ab-im'-me-lek*, father of the king.
 Abinadab, *Ab-in'-na-dab*, father of willingness, my father is a prince.
 Abinoam, *Ab-in'-na-am*, father of beauty or comeliness, my father is beautiful.
 Abiram, *Ab-i'-ram*, a high father, father of fraud.
 Abishag, *Ab'-be-shag*, ignorance of the father.
 Abishai, *Ab-bish'-a-i*, the present of my father, the father of the sacrifice.
 Abishalom, *Ab-bish'-a-lom*, the father of peace, the recompense of the father.
 Abishua, *Ab-bish'-u-a*, father of salvation or of magnificence.
 Abishur, *Ab'-be-shur*, the father of the wall or of uprightness.
 Abital, *Ab'-be-tal*, the father of the dew.
 Abitub, *Ab'-be-tub*, father of goodness.
 Abiud, *Ab'-be-ud*, father of praise.
 Ab'ner, father of light, the son of the father.

- A'braham, the father of a great multitude.
 A'bram, a high father, the father of elevation.
 Ab'salom, father of peace.
 Accad, *Ak'-ad*, a pitcher, a sparkle.
 Accho, *Ak'-ko*, close, pressed together.
 Aceldama, *A-ke'l'-da-mah*, the field of blood.
 Achaia, *A-kay'-yah*, grief, trouble.
 Achaicus, *A-kay'-e-kus*, a native of Achaia.
 Achan, Achar, *A'-kan*, *A'-kar*, he that troubles and bruises.
 Achbor, *Ak'-bor*, a rat, bruising.
 Achim, *A'-kim*, preparing, confirming, revenging.
 Achir, *A'-ker*, the brother's light.
 Achish, *A'-kish*, thus it is, how is this?
 Acmetha, *Ak'-me-thah*.
 Achor, *A'-kor*, trouble,
 Achsah, *Ak'-sah*, adorned, bursting of the veil.
 Achshaph, *Ak-shaph*, poison, tricks, one that breaks, the brim of any thing.
 Achzib, *Ak'-zib*, liar, one that runs.
 Adadah, *Ad'-a-dah*, the testimony of the assembly.
 Adah, *Ay'-dah*, an assembly.
 Adaiah, *Ad'-a-yah*, the witness of the Lord.
 Adaliah, *Ad-a-ly'-ah*, one that draws water, poverty, cloud, death.
 Ad'am, earthy, taken out of red earth.
 Adamah, *Ad'-da-mah*, red earth.
 Adami, *Ad'-da-my*, my man, red, earthy
 A'dar, high, eminent.
 Adbeel, *Ad'-be-el*, a vapor, a cloud of God, a vexer of God.
 Ad'di, my witness, adorned, passage, prey.
 Ad'don, basis, foundation, the Lord.
 Adiel, *Ad'-i-el*, the witness of the Lord.
 Adin, *Ad'-din*, adorned, dainty.
 Adithaim, *Ad-e-thay'-im*, assemblies, testimonies.
 Adlai, *Ad-lay'-i*, my witness, my ornament.
 Ad'mah, earthy, red earth.
 Admatha, *Ad'-ma-thah*, a cloud of death, a mortal vapor.
 Ad'nah, rest, testimony, eternal.
 Adona'i, my Lord.
 Adoni-bezek, *Ad'-o-ne-bee'-zek*, the lightning of the Lord, the Lord of Bezek.
 Adonijah, *Ad-o-ny'-jah*, the Lord is my master.

- Adonikam, *Ad-o-ny'-kam*, the Lord is raised, my Lord hath raised me.
- Adoniram, *Ad-o-ny'-ram*, my Lord is most high, the Lord of might and elevation.
- Adoni-zedek, *Ad'-o-ne-zee'-dek*, justice of the Lord.
- Adoraim, *Ad'-o-ray'-im*, strength or power of the sea.
- Adoram, *Ad'-o-ram*, their beauty, their power, their praise.
- Adrammelech, *Ad-ram'-me-lek*, the cloak or glory of the king.
- Adramyttium, *Ad-ra-mit'-te-um*, the court of death.
- Adria, *Ay'-dre-ah*, the name of a city, which gives name to the Adriatic sea, now the gulf of Venice.
- A'driel, the flock of God.
- Adullam, *Ad-ul'-lam*, their testimony, their prey, their ornament.
- Adum'mim, earthly or bloody things.
- Æneas, praised.
- Agabus, *Ag'-ga-bus*, a locust, the feast of the father.
- Agag, *Ay'-gag*, roof, floor.
- A'gagite, of the race of Agag.
- Aga'pæ, love-feasts.
- Agar, see Hagar.
- Agi'e, a valley, deepness.
- Agrippa, *A-grip'-pah*, one who at his birth causes great pain.
- A'gur, a stranger, gathering.
- A'hab, the brother of the father.
- Aha'rah, a sweet brother, an odoriferous meadow.
- Ahar'hel, another host, another sorrow, the sleep of the brother.
- Ahasba'i, trusting in me, brother compassing. In Syriac, a brother of age.
- Ahasuerus, *A-has-u-e'-rus*, prince, chief.
- Ahava, *A-hay'-vah*, essence, generation.
- A'haz, one that takes and possesses.
- Ahaziah, *A-ha-zy'-ah*, possession, vision of the Lord.
- Ahi, my brother, my brethren.
- Ahiah, *A-hy'-ah*, brother of the Lord.
- Ahiam, *A-hy'-am*, brother of the mother, brother of the nation.
- Ahian, *A-hy'-an*, brother of wine.
- Ahie'zer, brother of assistance.
- Ahi'hud, a brother of vanity, a brother of praise.
- Ahijah, *the same as Ahiah*.

- Ahikam, *A-hy'-kam*, a brother that raises up.
 Ahi'lud a brother a born.
 Ahim'aaz, brother of the council.
 Ahim'an, a brother prepared.
 Ahimelech, *A-him'-me-lek*, my brother is a king.
 Ahimoth, *A'-he-math*, brother of death.
 Ahin'adab, a willing brother, a brother of a vow, brother of the prince.
 Abinoam, *A-hin'-no-am*, the beauty and comeliness of the brother.
 Ahi'o, his brother, his brethren.
 Ahio. See Achio.
 Ahira, *A-hg'-rah*, brother of iniquity or of the shepherd.
 Ahiram, *A-hy'-ram*, brother of craft, protection.
 Ahisamach, *A-his-sa-mak*, brother of strength or of support.
 Ahishabar, *A-his'-sa-bar*, brother of the morning or dew, brother of blackness.
 Ahi'shar, brother of a prince.
 Ahithophel, *A-hit'-to-fel*, brother of ruin or folly.
 Ahi'tub, brother of goodness.
 Ah'lab, which is of milk, is fat.
 Ah'lai, beseeching, sorrowing, beginning, brother to me.
 Ah'o'ah, a thistle, a thorn, a fish-hook, brotherhood.
 Aho'hi, a living brother, my thistle or thorn.
 Aho'lah, his tabernacle, his tent.
 Aholiab, *A-ho'-le-ab*, the tent or tabernacle of the father.
 Aholibah, *A-ho'-le-bah*, my tent and my tabernacle in her.
 Aholibamah, *A-ho'-le-bay-mah*, my tabernacle is exalted.
 Ahran. See Charan.
 Ahu'mar, a meadow of waters, brother of waters.
 Ahu'zam, their taking possession, vision.
 Ahuz'zah, possession, apprehension, vision.
 Ai, or Hai, *Ay'-i*, mass, heap.
 Ai'ah, a raven, a vulture, alas, where is it?
 Ai'ath, an hour.
 A'in, an eye, a fountain.
 Aioth, the same as Ai.
 Ajalon, *Ad'-ja-lon*, a chain, strength, a stag.
 Ak'kub, the print of the foot where any creature hath gone, supplantation.
 Alamelech, *Al-am'-me-lek*, God is king.
 Al'cimus, strong, of strength.
 Al'emeth, a hiding, youth, worlds, upon the dead.

- Al'emis, strength.
 Alexan'der, one that assists men, one that turns away evil.
 Alexandria, *Al-ex-an'-dre-a*, the city of Alexander.
 Alleluia, *Al-le-lu'-yah*, praise the Lord.
 A'lian, high.
 Al'lon, an oak.
 Allon-bachuth, *Al'-lon-bak'-kuth*, the oak of weeping.
 Almo'dad, measure of God.
 Al'mon, hidden.
 Al'mon-dib'lathaim, a hiding, a heap of fig-trees.
 Alpha, *Al'-fah*, the first letter of the Greek alphabet, marked A.
 Alpheus, *Al-fe'-us*, a thousand, chief.
 A'mad, a people of witness, people everlasting
 Am'alek, a people that licks up or uses ill.
 Amal'ekites, people descended from Amalek.
 A'mam, mother, fear of them, people.
 Amana, *Am-ay'-nah*, integrity and truth.
 Amariah, *Am-a-ry'-ah*, the Lord says, the excellency of the Lord.
 Amasa, *Am-ay'-sah*, a forgiving people, the burden of the people.
 Amaziah, *Am-a-zy'-ah*, the strength of the Lord.
 A'mi. See Amam.
 Am'mah, my people.
 Ammi, *the same as Ammah*.
 Ammihud, *Am'-me-hud*, people of praise.
 Amminadab, *Am-min'-na-daḅ*, prince of the people, a people that vows.
 Ammishaddai, *Am'-me-shad'-day-i*, the people of the almighty.
 Am'mon, the son of my people.
 Am'monites, a people descended from Benammi, son of Lot.
 Am'non, faithful and true, foster father.
 Amon, *Ay'-mon*, faithful, true.
 Am'orite, bitter, a rebel, a babbler.
 Amos, *Ay'-mos*, loading, weighty.
 Amoz, *Ay'-moz*, strong, robust.
 Amphipolis, *Am-fip'-polis*, a city encompassed by the sea.
 Amplias, *Am'-ple-as*, large, extensive.
 Am'ram, an exalted people, handfuls of corn.
 Amraphel, *Am'-ra-fel*, one that speaks of hidden things or of ruin.
 Am'zi, strong, mighty.

- A'nab, a grape, a knot.
 Anah, *Ay'-nah*, one who answers or sings, poor, afflicted.
 Anak, *Ay'-nak*, a collar, an ornament.
 Anakims, *An'-ah-ims*. See Anak.
 Anammelech, *An-am'-me-lek*, answer, song of the king.
 A'nau, a cloud, a prophecy.
 Ananias, *An-a-ny'-as*, the cloud of the Lord.
 Anathoth, *An'-a-thoth*, answer, affliction.
 Andrew, *An'-druē*, a stout and strong man.
 Andronicus, *An-dron'-ne-kus*, a man excelling others.
 Aner, *Ay'-ner*, answer, strong, affliction.
 An'na, gracious, merciful.
 An'nas, one that answers, that afflicts.
 An'tichrist, an adversary to Christ.
 Antioch, *An'-te-ok*, instead of a chariot.
 An'tipas, against all.
 Antipatris, *An-te-pay'-tris*, against his own father.
 Apelles, *A-pel'-lees*, to exclude, to separate.
 Aphek, *Ay'-fek*, a stream, vigor.
 Apollonia, *Ap-po-lo'-ne-ah*, perdition.
 Apol'los, one that destroys and lays waste.
 Apollyon, *A-pol'-le-on*, one that exterminates or destroys.
 Apphia, *Af'-e-ah*, that is fruitful.
 Appii-forum, *Ap'-pe-i-fo'-rum*, a town so called from Appius Claudius, whose statue was erected there.
 Aquila, *Ak'-we-lah*, an eagle.
 Ar, awakening, uncovering.
 Ara'bia, evening, a place wild and desert; mixtures, because this country was inhabited by different kinds of people.
 Ara'bian, an inhabitant of Arabia.
 A'rad, a wild ass, a dragon.
 A'ram, magnificence, one that deceives.
 Ararat, *Ar'-ra-rat*, the curse of trembling.
 Araunah, *A-raw'-nah*, ark, song; curse.
 Ar'ba, the city of the four.
 Archelaus, *Ar-ke'-lay-us*, the prince of the people.
 Archippus, *Ar-kip'-pus*, governor of horses.
 Arcturus, *Ark-tew'-rus*, a gathering together.
 Ard, one that commands.
 Areli, *Ar-e'-lie*, the light or vision of God.
 Areopagite, *A-re-op'-a-gyte*, belonging to the council called *Areopagus*.

- Areopagus, *A-re-op'-a-gus*, the hill of Mars; a place where the magistrates of Athens held their supreme council.
- Aretas, *A-re'-tas*, one that is agreeable or virtuous.
- Ar'gob, a turf of earth, curse of the well.
- Ariel, *Ay'-re-el*, the altar, light, lion of God.
- Arimathea, *Ar-re-ma-the'-ah*, a lion dead to the Lord. Ramath, or Ramah, a city where Samuel dwelt.
- Arioch, *Ar'-e-ok*, long, your drunkenness, your lion.
- Aristarchus, *A-ris-tar'-kus*, the best prince.
- Aristobulus, *A-ris-tob'-bu-lus*, a good counsellor.
- Armageddon, *Ar-ma-ged'-don*, the mountain of Megiddo, of the gospel, of fruits.
- Armenia, *Ar-me'-ne-ah*, a province which is supposed to take its name from Aram.
- Ar'non, rejoicing, their ark.
- Ar'oer, heath, tamarisk, the nakedness of the skin or of the enemy.
- Ar'pad, the light of redemption, that lies down.
- Arphaxad, *Ar-fak'-s-ad*, one that heals or releases.
- Artaxerxes, *Ar-taks-erk'-s-es*, in Hebrew, *Artachsasta*, the silence of light.
- Artemas, *Ar'-te-mas*, whole, sound.
- Asa, *Ay'-sah*, physician, cure.
- Asahel, *As'-a-el*, the work or creature of God.
- Asaiah, *As'-a-i-ah*, the Lord hath wrought.
- Asaph, *Ay'-saf*, one that assembles together.
- Asenath, *As'-e-nath*, peril, misfortune.
- A'shan, vapor, smoke.
- Ash'dod, inclination, a wild open place.
- Ash'er, blessedness.
- As'hiei, the work of God.
- Ashima, *Ash'-e-mah*, crime, position, fire of the sea.
- Ashkenaz, *Ash'-ke-naz*, a fire that distils or spreads.
- Ashtaroth, *Ash'-ta-roth*, flocks, riches.
- Ash'ur, one that is happy.
- Ash'vath, making vestments.
- Asia, *Ay'-she-a*, muddy, boggy.
- As'kelon, weight, balance, fire of infamy.
- Asnap'per, unhappiness, fruitless.
- Assir, prisoner, fettered.
- As'sos, approaching.
- Assyria, *As-sir'-re-a*.
- Assyrian, *As-sir'-re-an*.

Asyneritus, *A-sin'kre-tus*, incomparable.
 A'tad, a thorn,
 Ata'roth, crowns, counsel of making full.
 Atnaliah, *Ath-a-ly'-ah*, the time of the Lord.
 Athenians, *Ath-ee'-ne-ans*, inhabitants of Athens.
 Ath'ens, so called from Athene, Minerva.
 Attalia, *At-ta-ly'-ah*, that increases or sends.
 A'ven, iniquity, force, riches.
 Augus'tus, increased, majestic.
 Azariah, *Az-a-ry'-ah*, assistance, he that hears the Lord.
 Azekah, *Az-ee'-kah*, strength of walls,
 Az-gad, a strong army, a gang of robbers.
 Aznoth-tabor, *Az'-noth-tay'-bor*, the ears of Tabor, of choice,
 purity, contrition.
 Azo'tus, *the same as* Ashdod.
 A'zur, he that assists, is assisted.

Baal, *Bay'-al*, he that rules and subdues.
 Baalah, *Bay'-al-ah*, her idol, a spouse; the name of a city.
 Baal-berith, *Bay'-al-be'-rith*, idol of the covenant.
 Baal-gad, *Bay'-al-gad'*, the idol of the troop, the Lord is
 master of the troop.
 Baal-hamon, *Bay'-al-hay'-mon*, one that rules a multitude,
 a populous place.
 Baal-hazer, *Bay'-al-hay'-zer*, lord of court, a possessor of
 grace.
 Ba'al-her'mon, the possessor, or destruction of a thing de-
 voted to God.
 Ba'ali, my idol, or master.
 Ba'alim, idols, masters.
 Ba'alis, a rejoicing, proud lord.
 Baal-meon, *Bay'-al-me'on*, the idol, the master of the house.
 Baal-peor, *Bay'-al-pe'-or*, master of the opening.
 Baal-perazim, *Bay'-al-per'-a-zim*, master, or god of divisions.
 Baal-shalisha, *Bay'-al-shal'-e-shah*, the third idol, the third
 husband.
 Baal-tamar, *Bay'-al-tay'-mar*, master of the palm tree.
 Baal-zebub, *Bay'-al-ze'-bub*, the master of flies.
 Baal-zephon, *Bay'-al-ze'-fon*, the idol of the north, secret.
 Baanah, *Bay'-a-nah*, in the answer, in affliction.
 Baa'rah, a flame, purging.
 Baashah, *Ba-ay'-shah*, in the work he that demands, who
 lays waste.

- Ba'bel, confusion, mixture.
 Babylon, *Bab'-be-lon*. See Babel.
 Babylonians, *Bab-be-lo'-ne-ans*.
 Babylonish, *Bab-be-lo'-nish*.
 Baca, *Bay'-kah*, mulberry tree.
 Bahurim, *Ba-hew'-rem*, choice, warlike.
 Ba'jith, a house.
 Balaam, *Bay'lam*, the old age or ancient of the people, without the people.
 Bala'dan, one without rule or judgment, ancient in judgment.
 Ba'lak, who lays waste, who laps.
 Ba'mah, an eminence.
 Barabbas, *Bar-ab'-bas*, son of the father, or of confusion.
 Barachel, *Bar'-a-kel*, who blesses God.
 Barachias, *Bar'-a-ky-as*, the same as Barachel.
 Barak, thunder, in vain.
 Bar-je'sus, son of Jesus.
 Bar-jo'na, son of Jona or of a dove.
 Bar'nabas, the son of the prophet or of consolation.
 Bar'sabas, son of return, of rest, of swearing.
 Barthol'omew, a son that suspends the waters.
 Bartimeus, *Bar-te-me'-us*, the son of Timeus or of the honorable.
 Baruch, *Bay'ruk*, who is blessed, who bends the knee.
 Barzillai, *Bar-zil'-la-i*, made of iron, son of contempt.
 Ba'shan, in the tooth, in the change or sleep.
 Bashemath, *Bash'-e-math*, perfumed, in desolation.
 Bath-sheba, *Bath-she'-bah*, or *Bath'-she-bah*, the seventh daughter, the daughter of an oath.
 Bathshu'a, the daughter of salvation.
 Be'dad, alone, in friendship.
 Be'dan, only, in the judgment.
 Beel-zebub, *Be-el'-ze-bub*. See Baal-zebub.
 Beer, *Be'-er*, a well, the name of a city.
 Beer-lahai-roi, *Be'-er-la-hay'-e-roy*, the well of him that liveth and seeth me.
 Beer-sheba, *Be'-er-she'-bah*, the well of an oath, of satiety, the seventh well.
 Be'kah, half a shekel.
 Bel, ancient, nothing, subject to change.
 Belial, *Bee'-le-al*, wicked, the devil.
 Belshaz'zar, master of the treasure.

Belteshaz'zar, who lays up treasures in secret, secretly endures pain and pressure.

Benaiah, *Ben-ay'-yah*, son of the Lord, the Lord's building.

Ben-am'mi, the son of my people.

Benha'dad, the son of Hadad, of noise.

Ben'jamin, the son of the right hand.

Ben'jamite, a descendent of Benjamin.

Benoni, *Ben-o'-ny*, son of my grief.

Be'or, burning, mad, heast.

Berachah, *Ber'-a-kah*, blessing.

Beræa, *e-ree'-ah*, heavy.

Be'rith, covenant.

Bernice, *Ber-ny'-se*, one that brings victory.

Be'sor, glad news, incarnation.

Be'tah, confidence.

Bethabara, *Beth-ab'ba-rah*, the house of passage, of anger.

Beth'any, the house of song, of affliction, of obedience, the grace of the Lord.

Beth-a'ven, the house of vanity, of strength.

Beth-hirei, *Beth-bir'-re-i*, the house of my Creator.

Beth'-car, the house of the lamb of knowledge.

Beth-da'gon, the house of corn, of the fish, of the god Dagon.

Beth-diblahaim, *Beth-dib-la-thay'-im*, the house of dry figs.

Beth'el, the house of God.

Bethelite, *Beth'-el-ite*, an inhabitant of Bethel.

Be'ther, division, in the turtle, in the trial.

Bethes'da, the house of effusion, of pity.

Beth-e'zel, a neighbor's house.

Beth-gamul, *Beth'-gay-mul*, the house of recompense, of the weaned, of the camel.

Beth-haccerem, *Beth-hak'-ke-rem*, the house of the vineyard.

Beth-ho'ron, the house of wrath, of the hole, of liberty.

Bethjesh'imoth, the house of desolation.

Beth'-lehem, the house of bread, of war.

Beth-lehem-ephatah, *Beth'le-hem-eff-ray'tah*, or *eff'-ra-tah*.

Beth'-lehem-ju'dah.

Beth'-lehemite, an inhabitant of Bethlehem.

Beth-pe'or, the house of gaping.

Bethphage, *Beth'-fa-je*, the house of the mouth, of early figs.

Bethsaida, *Beth-say'-dah*, the house of fruits of hunters.

Beth'-shan, the house of the tooth, of change, of sleep.

Beth-she'mesh, the house of the sun.

Bethuel, *Beth-ew'-el*, filiation of God.

- Beulah, *Bew'-lah*, married.
 Bezaleel, *Bez-a-lee'-el*, in the shadow of God.
 Be'zek, lightning, in chains.
 Bichri, *Bick'-ry*, firstborn, in the ram.
 Bid'kar, in compunction, in sharp pain.
 Big'than, giving meat.
 Bil'dad, old friendship.
 Bil'hah, who is old, troubled, confused.
 Bir'sha, in evil, son that beholds.
 Bithiab, *Be-thy'-ah*, daughter of the Lord.
 Bith'ron, division, in his examination, daughter of the song,
 of anger, of liberty.
 Bithynia, *Be-thin'-e-ah*, violent precipitation.
 Blas'tus, one that sprouts and brings forth.
 Boanerges, *Bo-a-ner'-jes*, the sons of thunder; James and
 John, the sons of Zebedee.
 Bo'az, or Bo'oz, in strength, in the goat.
 Bochim, *Bo'-kim*, the place of weeping, of mulberry trees.
 Bo'zez, mud, in the flower.
 Boz'rah, in tribulation or distress.
 Bul, changeable, perishing.
 Buz, despised, plundered.
 Buzi, *Bew'-zye*, my contempt.
 Buzite, a descendent from Buz.

 Cabul, *Kay'-bul*, displeasing, dirt.
 Cæsar, *Sce'-sar*, one cut out.
 Cæsarea, *Ses-a-ree'-a*, a bush of hair.
 Caiaphas, *Kay'-a-fas*, a searcher.
 Cain, *Kay'-n*, possession.
 Cainan, *Kay'-nan*, possessor, one that laments.
 Ca'lah, good opportunity, as the verdure.
 Ca'leb, a dog, a crow, a basket.
 Caleb-ephatah, *Kay'-leb-ef-ray'tah*, or *ef'-ra-tah*, a place so
 called by a conjunction of the names of Caleb and his wife
 Ephratah.
 Calneh, *Kal'-nay*, our consummation, all we, as murmuring.
 Cal'no, our consummation, quite himself.
 Cal'vary, the place of a skull.
 Ca'mon, his resurrection.
 Ca'na, zeal, possession, nest, cane.
 Canaan, *Kay'-nan*, a merchant, a trader. The son of Ham,
 who gave name to the land of Canaan.

- Canaanite, *Kay'-nan-ite*, an inhabitant of Canaan
 Candace, *Kan-day'-se*, who possesses contrition.
 Capernaum, *Ka-per'-na-um*, the field of repentance, city of comfort.
 Caphtor, *Kaf'-lor*, a sphere, a buckle, a hand, doves, those that seek and inquire.
 Cappadocia, *Kap-pa-do'-she-a*, in Hebrew, Caphtor.
 Carcas, *Ker'-has*, the covering of a lamb.
 Carchemish, *Kar'-ke-mish*, a lamb, as taken away.
 Car'mel, a circumcised lamb, harvest, vineyard of God.
 Carmelite, *Kar'-me-byte*, an inhabitant of mount Carmel.
 Car'mi, my vineyard, the knowledge of the lamb of the waters.
 Car'pus, fruit, fruitful.
 Casiphia, *Ka-se-fy'-a*, money, covetousness.
 Cas'tor, a beaver.
 Cedron, *See'-dron*, or *Kee'-dron*, black, sad.
 Cenchrea, *Senk'-re-a*, millet, small pulse.
 Cephas, *See'-fas*, or *Kee'-fas*, a rock or stone.
 Ce'sar. See Cæsar.
 Cesarea, *Sec-a-ree'-a*. See Cæsarea.
 Chalcol, *Kal'-kol*, who nourishes, sustains the whole.
 Chaldea, *Kal-dee'-a*, as demons, as robbers.
 Chaldean, *Kal-dee'-an*, an inhabitant of Chaldea.
 Chaldees, *Kal-deez'*, the same as Chaldeans.
 Charran, *Kar'-ran*, a singing, the heat of wrath.
 Chehar, *Ke'-bar*, strength or power.
 Chedorlaomer, *Ke'-dor-la-o'-mer*, as a generation of servitude.
 Chemarims, *Kem'-a-rims*, the name of Baal's priests.
 Chemosh, *Ke'-mosh*, as handling, as taking away.
 Chenania, *Ke-na-ny'-ah*, preparation, rectitude of the Lord.
 Cherethims, *Ker'-eth-ims*, who cuts, tears away.
 Cherethites, *Ker'-eth-ites*. See Cherethims.
 Cherith, *Ke'-rith*, cutting, piercing, slaying.
 Chesed, *Ke'-sed*, as a devil, a destroyer.
 Chileab, *Kil'-le-ab*, totality or perfection of the father.
 Chilion, *Kil'-le-on*, finished, complete.
 Chilmad, *Kil'-mad*, as teaching or learning.
 Chimham, *Kim'-ham*, as they, like to them.
 Chios, *Ky'-os*, open, opening.
 Chisleu, *Kis'-lu*, rashness, confidence.
 Chittim, *Chit'-tim*, those that bruise, gold, staining.

Chiun, *Ky'-un*, an Egyptian god, whom some think to be Saturn.

Chloe, *Klo'-e*, green herb.

Chorazin, *Ko-ray'-zin*, the secret, here is a mystery.

Chushan-rishathaim, *Kew'-shan-rish-a-thay'-im*, Ethiopian, blackness of iniquities.

Chuza, *Kew'-zah*, the prophet, Ethiopian.

Cilicia, *Sil-ish'-e-a*, which rolls or overturns

Clauda, *Klaw'-dah*, a broken voice, a lamentable voice.

Claudia, *Klaw'-de-ah*, lame,

Clement, mild, good, merciful.

Cleophas, *Klee'-o-fas*, the whole glory.

Colosse, *Ko-los'-see*, punishment, correction.

Coniah, *Ko-ny'-ah*, the strength or stability of the Lord.

Corinth, which is satisfied, beauty.

Corin'thians, inhabitants of Corinth.

Corne'lius, a horn.

Coz'bi, a liar, as sliding away.

Crescens, *Kres'-sens*, growing, increasing.

Crete, *Kree't*, carnal, fleshly.

Cretes, *Kree'ts*, inhabitants of Crete.

Cretians, *Kree'-she-ans*, the same as Cretes.

Crispus, *Kris'-pus*, curled.

Cash, Ethiopian, black.

Cush'an, Ethiopia, blackness, heat.

Cush'i, the same as Cushan.

Cyprus, *Sy'-prus*, fair, fairness.

Cyrene, *Sy're'-ne*, a wall, coldness, meeting, a floor.

Cyreneans, *Sy-re'-ne-ans*, people of Cyrene.

Cyrenius, *Sy-re'-ne-us*, who governs.

Cyrus, *Sy'-rus*, as miserable, as heir, the belly.

Dabbasheth, *Dab'-ba-sheth*, flowing with honey, causing infamy.

Daberath, *Dab'-be-rath*, word, thing, bee, submissive.

Da'gon, corn, a fish.

Dalmanutha, *Dal-ma-new'-thah*, a bucket, leanness, branch.

Dalmatia, *Dal-may'-she-a*, deceitful lamps, vain brightness.

Damaris, *Dam'-a-ris*, a little woman.

Damas'cus, a sack full of blood, a similitude of burning.

Dan, judgment, he that judges.

Dan'iel, judgment of God.

Da'ra, generation, house of the shepherd, companion, race of wickedness.

Darius, *Da-ry'-us*, he that inquires and informs himself.

Da'than, laws, rites.

Da'vid, beloved, dear.

Deh'orah, a word, a bee.

Decapolis, *De-kap'-po-lis*, a country containing ten cities.

De'dan, their breasts, friendship, uncle.

Dcdanim, *Ded'-an-im*, descendents of Dedan.

Del'ilah, poor, head of hair, bucket.

De'mas, popular.

Demetrius, *De-me'-tre-us*, belonging to Ceres, to corn.

Der'be, a sting.

Deuel, *De-ew'-el*, the knowledge of God.

Diana, *Dy-ay'-nah*, luminous, perfect.

Di'bon, understanding, abundance of building.

Di'bon-gad, abundance of sons, happy and powerful.

Didymus, *Did'-e-mus*, a twin.

Di'mon, where it is red.

Di'nah, judgment, who judges.

Din'habah, she gives judgment.

Dionysius, *Dy-o-nish'-e-us*, divinely touched.

Diotrephes, *Di-ot'-re-fees*, nourished by Jupiter.

Do'eg, who acts with uneasiness, a fisherman.

Dor, generation, habitation.

Dor'cas, the female of a roe-buck.

Do'than, the law, custom.

Drusilla, *Drew-sil'-lah*, watered by the dew.

Dumah, *Dew'-mah*, silence, resemblance.

Dura, *Dew'-rah*, generation, habitation.

Easter, *Ee's-ter*, the passover, a feast of the Jews

E'bal, a heap, collection of old age.

E'bed, a servant or laborer.

Ebed-melech, *Ee'-bed-me'-lek*, the king's servant.

Eben-ezer, *Eb-en'ee'-zer*, the stone of help.

E'ber, one that passes, anger, wrath.

Ebiasaph, *E-by'-a-saf*, a father that gathers together.

Ed, witness.

E'den, pleasure, delight.

E'dom, red, earthy, red earth.

E'domite, a descendent of Esau, of Edom.

Edrei, *Ed'-re-i*, a very great mass, cloud, death of the wicked.

Eg'lah, heifer, chariot, round.

Eglaim, *Eg-lay'-im*, drops of the sea.

Eg'lon, *the same as* Eglah.

E'gypt, in Hebrew, Mizraim; that binds or straitens, that troubles or oppresses.

Egypt'tian, an inhabitant of Egypt.

E'hud, he that praises.

Ek'ron, barrenness, torn away.

Ek'ronites, inhabitants of Ekron.

E'lah, an oak, oath, an imprecation.

E'lam, a young man, a virgin, secret, an age.

E'lamites, descendents of Elam.

E'lath, a hind, strength, an oak.

El-beth'el, the God of Bethel.

El'dad, loved or favored of God.

Elealeh, *El-e-ay'-leh*, ascension or burnt offering of God.

Eleazar, *El-e-ay'-zar*, the help or court of God.

El-elohe-Israel, *El-el-ho'-he-Is'-ra-el*, God, the God of Israel.

El-ha'nan, grace, gift, or mercy of God.

E'li, E'li, my God, my God.

E'li, the offering or lifting up.

Eli'ab, God my father.

Eliada, *E-ly'-a-da*, or *E-le-ay'-da*, the knowledge of God.

Eliakim, *E-ly'-a-kim*, the resurrection of God, God the avenger.

Eli'am, the people of God.

Eli'as. See Elijah.

Eliashib, *E-ly'-a-shib*, the God of conversion.

Eliathah, *E-ly'-a-thah*, thou art my God, my God comes.

Eliezer, *E-le-ee'-zer*, help or court of my God.

Elihoreph, *E-le-ho'-ref*, the God of winter, of youth.

Eli'hu, he is my God himself.

Eli'jah, God the Lord, the strong Lord.

Eli'ka, pelican of God.

E'lim, the rams, the strong, the stags, the valleys.

Elimelech, *E-lim'-me-lek*, my God is king.

Elioenai, *El-e-o'-en-a-i*, toward him are my eyes, my fountains, toward him is my poverty or misery.

Eliphalet, *E-lif'-fa-let*, the God of deliverance.

Eliphaz, *E-ly'-faz*, the endeavor of God.

Elisabeth, *E-liz'-a-beth*, God hath sworn, the fulness of God.

Eli'sha, salvation of God.

Eli'shah, son of Javan; it is God, God that gives help.

- Elishama, *E-lis'h-a-mah*, God hearing.
 Elisheba, *E-lis'h-e-ba*. See Elisabeth.
 Elishua, *El-e-shew'-ah*, God is my salvation.
 Eliud, *E-ly'-ud*, God is my praise.
 Eli'zud, God is my strength, my rock.
 Elka'nah, God the jealous, the reed of God.
 Elmo'dam, the God of measure, of the garment.
 Elna'than, God has given.
 E'lon, oak, grove, strong.
 E'lul, cry, outcry.
 Eluzai, *E-lu'-za-i*, God is my strength.
 Elymas, *El'-c-mas*, in Arabic, a magician.
 E'mims, fears of terrors, people.
 Emmans, *Em-may'-us*, or *En'-ma-us*, people despised.
 Em'mor, an ass.
 E'nam, a fountain or well, the eyes of them.
 Eu'dor, fountain or eye of generation.
 Ene'as, laudable.
 En-eglaim, *En-eg'-lay-im*, the eye of the calves, of the chariots, of roundness.
 En-ge-di, *En-ge'-dy*, fountain of the goat, of happiness.
 En-mish'pat, fountain of judgment.
 Enoch, *Ec'-nok*, dedicated, disciplined, well regulated.
 Enon, *En'-non*, cloud, his fountain.
 Enos, *En'-nos*, fallen man, subject to all kind of evil.
 En-ro-gel, *En-ro'-gel*, the fuller's fountain.
 En-shemesh, *En-she'-mesh*, the fountain of the sun.
 Epaphras, *Ep'-pa-fras*, covered with foam.
 Epaphroditus, *E-paf-ro-dy'-tus*, agreeable, handsome.
 Epenetus, *E-pe-nee'-tus*, laudable, worthy of praise.
 Ephah, *Ee'-fah*, weary, to fly as a bird.
 Ephes-dammim, *E'-fez-dam'-mim*, the effusion or drop of blood.
 Ephesians, *E'-fee-se-ans*, the people of Ephesus.
 Ephesus, *Eff'-fe-sus*, desirable; chief city of Asia Minor.
 Ephphatha, *Eff'-fa-tha*, be opened.
 Ephraim, *Ec'-fra-im*, that brings forth fruit or grows.
 E'phraimite, a descendent of Ephraim.
 Ephratah, *Eff-ray'-tah*, abundance, bearing fruit.
 Ephrath, *Eff'-rath*. See Ephratah.
 Ephrathite, *Eff'-rath-ite*, an inhabitant of Ephratah, or a descendent from Ephraim.
 Ephron, *Ef'-ron*, dust.

- Epicureans, *Ep-e-kew'-re-ans* who gives assistance.
 Er, watch, enemy.
 Eras'tus, lovely, amiable.
 E'rech, length, health.
 Esaias, *E-zay'-e-as*. See Isaiah.
 Esar-haddon, *E'-sar-had'-don*, that binds, joy, or closes the point.
 E'sau, he that does or finishes.
 E'sek, contention.
 Esh-ba'al, the fire of the idol.
 Esh'col, a bunch of grapes.
 Eshtaol, *Esh'-ta-ol*, stout, strong woman.
 Eshtemoa, *Esh-te-mo'-a*, which is heard, the bosom of a woman.
 Es'li, near me, he that separates.
 Es'rom, the dart of joy, division of the song.
 Esther, *Ess'-ter*, secret, hidden.
 E'tam, their bird or covering.
 E'tham, their strength or sign.
 E'than, strong, the gift of the island.
 Ethanin, *Eth'-an-im*, strong, valiant.
 Ethbaal, *Eth-bay'-al*, toward the idol, he that rules.
 Ethiopia, *Ee-the-o'-pe-a*, in Hebrew, Cush, blackness; in Greek it signifies heat.
 Ethiopians, *Ee-the-o'-pe-ans*, Africans.
 Eubulus, *Yew'-bu-lus*, a prudent counsellor.
 Eunice, *Yew-ny'-se*, good victory.
 Euodias, *Yew-o'-de-as*, sweet scent.
 Euphrates, *Yew-fray'-tes*, that makes fruitful.
 Euroc'lydon, the north-east wind.
 Eutyclus, *Yew'-te-kus*, happy, fortunate.
 Eve, living, enlivening.
 Evil-merodoch, *Ee'-vil-me-ro'-dak*, or *mer'-o-dak*, the fool of Merodoch, despising the bitterness of the fool.
 Ezekiel, *E-see'-ke-el*, the strength of God.
 E'zel, going abroad, distillation.
 Ezion-Geber, *E'-ze-on-ge'-ber*, the wood of the man, counsel of the man, of the strong.
 Ez'ra, a helper

 Fe'lix, happy, prosperous.
 Fes'tus, festival, joyful.
 Fortuna'tus, happy, prosperous.

- Gaal, *Goy'-al*, contempt, abomination.
 Gaash, *Gay'-ash*, tempest, overthrow.
 Gabbatha, *Gab'-ba-tha*, high, elevated. In Greek, *lithostrotos*, paved with stones.
 Ga'briel, God is my strength.
 Gad, a band, happy, armed and prepared.
 Gadarenes, *Gad-a-ree'ns*, surrounded, walled.
 Gad'di, my happiness, my troop, a kid.
 Gaddiel, *Gad'-de-el*, goat of God, the Lord is my army.
 Gadites, *Gad'-dites*, descendants of Gad.
 Gaius, *Gay'-e-us*, lord, an earthly man,
 Galatia, *Gal-ay'-she-a*, white, of the color of milk.
 Galatians, *Gal-ay'-she-ans*, born in Galatia.
 Galhanum, *Gal'-ba-num*, a gum, sweet spice.
 Galeed, *Gal'-e-ed*, the heap of witness.
 Galilee, *Gal'-le-lee*, wheel, revolution, heap.
 Galileans, *Gal-le-lee'-ans*, inhabitants of Galilee.
 Gal'lim, who heap up, cover, roll.
 Gal'lio, he that sucks or lives upon milk.
 Gama'liel, recompense, camel, weaned of God.
 Gam'madims, soldiers placed in the towers of Tyrus; men who came from Gammade, a town of Phenicia.
 Ga'tam, their lowing, their touch.
 Gath, a press.
 Gath-rim'mon, the press of the granite, exalted press.
 Ga'za, strong, a goat.
 Ge'ha, a hill, a cup.
 Ge'bal, bound, limit.
 Ge'bim, grasshoppers, height.
 Gadaliah, *Ged-a-ly'-ah*, God is my greatness, fringe of the Lord.
 Gehazi, *Ge-hay'-zye*, valley of sight, of the breast.
 Gemari'ah, accomplishment of the Lord.
 Gennesaret, *Gen-ness'-a-ret*, or *Jen-ness'-a-ret*, the garden or protection of the prince.
 Genubath, *Gen'-u-bath*, theft, garden or protection of the daughter.
 Ge'ra, pilgrimage, dispute.
 Ge'rah, the twentieth part of a shekel.
 Ge'rar. See Gera.
 Gergesenes, *Ger'-ge-seens*, those who come from pilgrimage or from fight.
 Gerizim, *Ger'-re-zim*, cutters.

Ger'-shom, a stranger there, a traveler of reputation.
 Ger'shon, his banishment, the change of pilgrimage.
 Ge'shur, the sight of the valley, the vale of the ox or the wall.

Geshurites, *Gesh'-u-rytes*, inhabitants of Geshur.

Ge'ther, the vale of trial, of searching, the press of inquiry.

Gethsemane, *Geth-sem'-a-ne*, a very fat valley.

Giah, *Gy'-ah*, to guide, draw out, a sigh.

Gibeah, *Gib'-e-ah*, a hill.

Gib'eon, hill, cup, that which is without.

Gib'eonites, people of Gibeon.

Gid'eon, he that bruises, cutting off iniquity.

Gihon, *Gy'-hon*, valley of grace, impetuous.

Gilboa, *Gil'-bo-ah*, revolution of inquiry.

Gilead, *Gil'-le-ad*, the mass of testimony.

Gileadites, *Gil'-le-ad-ites*, the inhabitants of Gilead.

Gil'gal, wheel, revolution, heap.

Giloh, *Gy'-loh*, he that rejoices, overturns.

Gilonite, *Gy'-lo-nite*.

Girgashite, *Gir'-ga'-shite*, who arrives from pilgrimage.

Gittite, *Gil'-tite*, a wine-press.

Gob, cistern, grasshopper, eminence.

Gog, roof, covering.

Go'lan, passage, revolution.

Golgotha, a heap of skulls.

Goli'ath, revolution, discovery, heap.

Go'mer, to finish, accomplish, a consumer.

Gomor'rah, a rebellious people.

Go'shen, approaching, drawing near.

Go'zan, fleece, pasture, nourishing the body.

Grecia, *Gree'-she-a*, Greece, the country of the Greeks.

Grecians, *Gree'-she-ans*, Greeks, the inhabitants of Greece.

Gur, the young of a beast, dwelling, fear.

Gurba'al, the whelp of the governor.

Habakkuk, *Hab'-ak-uk*, he that embraces, a wrestler.

Hachaliah, *Hak-a-ly'-ah*, who waits for the Lord.

Hachilah, *Hak'-e-lah*, my trust is in her.

Ha'dad, joy, noise.

Hadadezer, *Hay'-dad-ee'-zer*, the beauty of assistance.

Hadad-rimmon, *Hay'-dad-rim'-mon*, the voice of height, the invocation of Rimmon, a god of the Syrians.

Hadas'sah, a myrtle, joy.

- Hado'-ram, their beauty, power, praise.
 Hadrach, *Hay'-drak*, point, joy of tenderness, your chamber.
 Hadlai, my defence.
 Ha'gar, a stranger, that fears.
 Hagarenes, *Hay'-gar-eens*, of the family of Hagar.
 Hagarites, *Hay'-gar-ites*. See Hagarenes.
 Haggai, *Hag'-ga-i*, feast, solemnity.
 Hag'gith, rejoicing.
 Hak'katan, little.
 Halleluiah, *Hal-le-lu'-yah*, praise the Lord.
 Ham, hot, brown.
 Ha'man, noise, tumult, he that prepares.
 Ha'math, anger, heat, a wall.
 Hammedatha, *Ham-med'-a-thah*, or *Ham-me-day'-thah*, he that troubles the law.
 Ha'mou-gog, the multitude of Gog.
 Ha'mor, an ass, clay, wine.
 Ha'mul, godly, merciful.
 Hamu'tal, the shadow of his heat, the heat of the dew.
 Hanameel, *Han-am'-e-el*, or *Han-am-ee'-el*, grace or pity from God.
 Hananeel, *Han-an-ee'-el*, mercy of God.
 Hanani, *Han-ay'-ny*, my grace or mercy.
 Hanani'ah, grace or mercy of the Lord.
 Han'nah, gracious, merciful, taking rest.
 Ha'noch, dedicated.
 Ha'nun, gracious, merciful, he that rests.
 Ha'ran, mountainous country, which is enclosed.
 Harbo'nah, his destruction or dryness.
 Ha'rod, astonishment, fear.
 Harosheth, *Har'-o-sheth*, agriculture, silence, vessel of earth, forest.
 Hashmo'nah, diligence, enumeration, embassy, present.
 Ha'tach, he that strikes.
 Havilah, *Hav'-c-lah*, that suffers pain, brings forth, declares to her.
 Havoth-Jair, *Hay-voth-jay'-ir*, villages that enlighten.
 Hazael, *Haz'-a-el*, that sees God.
 Hazarmaveth, *Hay'-zar-may'-veth*, court or dwelling of death.
 Hazelelponi, *Hay'-zel-el-po'ny*, shade, sorrow of the face.
 Hazeroth, *Haz-ee'-roth*, villages, court.
 Ha'zor, court, hay.
 He'ber, one that passes, anger.
 He'brews, descended from Heber.

He'bron, society, friendship, enchantment.
 Hegai, or Hege, *Heg'-a-i*, meditation, word, separation.
 He'lam, their army, trouble, or expectation.
 Hel-bon, milk, fatness.
 Heldai, *Hel'-da-i*, or *Hel-day'-i*, the world.
 He'li, ascending, climbing up.
 Hel'kath-haz'urim, the field of strong men, of rocks.
 He'man, their trouble, their tumult, much.
 Hen, grace, quiet.
 Hephher, *Hee'-fer*, a digger or delver.
 Hephzi-bah, *Uef'-ze-bah*, my pleasure.
 Her'mes, Merenry, gain, refuge.
 Hermogenes, *Her-moj'-e-nes*, begotten of Mercury, of lucre.
 Her'mon, anathema, destruction.
 Her'monites, the inhabitants of Hermon.
 Herod, *Her'rod*, the glory of the skin.
 Herodians, *He-ro'-de-ans*.
 Hero'dias, the wife of Herod.
 Herodion, *He-ro'-de-on*, song of Juno.
 Hesh'hon, invention, industry, thought, he that hastens to understand.
 Heth, trembling, fear.
 Heth'lon, fearful dwelling, his covering.
 Hezeki'ah, strong in the Lord.
 Hez'ron, the dart of joy, division of the song.
 Hiddai, *Hid'-da-i*, praise, cry.
 Hiddekel, *Hid'-de'kel*, a sharp voice.
 Hi'el, the life of God.
 Hierapolis, *Hi-er-ap'-po-lis*, holy city.
 Riggai'on, *Hig-gay'-e-on*, meditation.
 Hilki'ah, God is my portion, the Lord's gentleness.
 Hil'lél, praising folly, Lucifer.
 Hin'nom, there they are, their riches.
 Hi'ram, exaltation of life, their whiteness, he that destroys.
 Hit'tites, who are broken or fear.
 Hi'vites, wicked, bad, wickedness.
 Ho'bah, favored and beloved.
 Ho'bah, love, friendship, secresy.
 Hog'lah, his festival, his dance.
 Hophni, *Hoff'-ni*, he that covers, my fist.
 Hor, who conceives, shows.
 Ho'reb, desert, destruction, dryness.
 Hor-hagidgad, *Hor-ha-gidd'-gad*, hill of felicity.

- Hor'mah, devoted to God, destruction.
 Horonaim, *Hor-o-nay'-im*, anger, raging.
 Horonite, *Hor'-o-nyte*, anger, fury, liberty.
 Hosea, and Hoshea, *Ho-zee'-a*, and *Ho-shee'-a*, Savior.
 Hul, infirmity, bringing forth children.
 Hul'dah, the world, a prophetess.
 Hur, liberty, whiteness, cavern.
 Hushai, *Hew'-sha-i*, their haste, sensuality or silence.
 Huz'zab, molten.
 Hymeneus, *Hy-men-ee'-us*, nuptial, marriage.

 Ib'har, election, he that is chosen.
 Ichabod, *Ik'-a-bod*, where is the glory?
 Iconium, *I-ko'-ne-um*.
 Id'do, his hand, power, praise, witness.
 Idumea, *Id-ew-mee'-a*, red, earthy.
 Igdali'a, the greatness of the Lord.
 I'jon, look, eye, fountain.
 Illyricum, *Il-lir'-re-cum*, joy, rejoicing.
 Im'lah, plentitude, repletion, circumcision.
 Imman'uel, a name given to our Lord Jesus Christ, signifying God with us.
 Im'rah, a rebel, changing.
 India, *In'-de-a*, praise, law.
 Iphedeah, *If-fe-dy'-ah*, or *If-fe-dee'-ah*, the redemption of the Lord.
 I'ra, city, watch, spoil, heap of vision.
 I'rad, wild ass, heap of descents, of empire.
 Irijah, *I-ry'-jah*, the fear, vision, or protection of the Lord.
 Isaac, *I'-zak*, laughter.
 Isaiah, *I-zay'-yah*, or *I-zay'-ea-ah*, the salvation of the Lord.
 Iscah, *Is'-kah*, he that anoints, or covers.
 Iscariot, *Is-kar'-re-ot*, is thought to signify a native of the town of Iscarioth.
 Ish'bak, empty, forsaken, abandoned.
 Ishbi-benob, *Ish'-by-bee'-nob*, he that sits in the prophecy, conversion.
 Ish-bosheth, *Ish'-bo-sheth*, a man of shame.
 Ishmael, *Ish'-ma-el*, God who hears.
 Ishmaelites, *Ish'-ma-el-ites*, the posterity of Ishmael.
 Israel, *Is'-ra-el*, a prince with God, prevailing with God, that wrestleth with God.
 Israelites *Is'-ra-el-ites*, the posterity of Israel, or Jacob.

Issachar, *Is'-sa-kar*, price, reward.
 Italian, *I-tal'-e-an*, belonging to Italy.
 Italy, *It'-ta-le*, a Latin word that has its original from *vitulus*, or *vitula*, "a calf," or from a king called *Italus*.
 Ithamar, island of the palm tree, wo to the palm or change.
 Ithiel, *Ith'-e-el*, God with me, sign
 Ithream, *Ith'-re-am*, excellence of the people.
 Iturea, *It-u-ree'-a*, which is guarded, a country of mountains.
 I'vah, iniquity.

Jaalam, *Ja-ay'-lam*, hidden, young man, kids.
 Jaazania, *Ja-az-a-ny'-ah*, whom the Lord will hear, the balances, the arms.
 Ja'bal, which glides away, produces.
 Jab'hok, evacuation, dissipation.
 Ja'besh, dryness, confusion, shame.
 Jabesh-gilead, *Jay'-bezh-gil'-e-ad*.
 Ja'bez, sorrow, trouble.
 Ja'bin, he that understands, he that builds.
 Jabneel, *Jab'-ne-el*, building, or understanding of God.
 Jachin, *Jay'-kin*, that strengthens.
 Ja'cob, he that supplants, the heel.
 Ja'el, he that ascends, a kid.
 Jah, the everlasting God.
 Ja'haz, dispute, going out of the Lord.
 Jahaza, *Ja-hay'-za*, the same as Jahaz.
 Jair, *Jay'-er*, my light, who diffuses light.
 Jairus, *Jay'-e-rus*, or *Ja-i'-rus*, is enlightened.
 Jam'bres, the sea with poverty.
 James, the same as Jacob.
 Jan'na, who speaks, who answers, affliction.
 Jannes, *Jan'-nez*, the same as Janna.
 Japheth, *Jay'-feth*, persuades, handsome.
 Japhia, *Ja-fy'-ah*, which enlightens, groans.
 Ja'reb, a revenger.
 Ja'red, he that descends or commands.
 Ja'sher, righteous.
 Ja'son, he that cures, gives medicines.
 Ja'van, that deceives, clay.
 Ja'zer, assistance, he that helps.
 Je'bus, treads under foot, contemns.
 Jeb'usites, inhabitants of Jebus.
 Jeconí'ah, preparation or stedfastness of the Lord.

- Jeddi'el, the knowledge or joy of God.
 Jedidah, *Jed-dy'-dah*, well-beloved, amiable.
 Jedidiah, *Jed-e-dy'-ah*, beloved of the Lord.
 Jeduthun, *Jed-ew'-thun*, or *Jed'-ew-thun*, his law, who gives praise.
 Jegar-sahadutha, *Je'-gar-say-ha-dew-tha*, the heap of witnessing.
 Jehoahaz, *Je-ho-ay'-haz*, the prize or possession of the Lord.
 Jeho'ash, the fire or victim of the Lord.
 Jehoiachin, *Je-hoy'-a-kin*, preparation or strength of the Lord.
 Jehoiada, *Je-hoy'-a-dah*, knowledge of the Lord.
 Jehoiakim, *Je-hoy'-a-kim*, the resurrection of the Lord.
 Jehon'adab. See Jonadab.
 Jeho'ram, exaltation, rejected of the Lord.
 Jehosh'aphat, God judges.
 Jehovah, the incommunicable name of God, self-existing.
 Jehovah-jireh, *Je'-ho-vah-jy'-rey*, the Lord will see or provide, will be manifested.
 Jeho'vah-nis'si, the Lord my banner.
 Jehovah-shalom, *Je-ho'-vah-shay'-lom*, or *shal'-lom*, the Lord send peace.
 Jeho'vah-sham'mah, the Lord is there.
 Jeho'vah-tsid'kenu, the Lord our righteousness.
 Jehu, *Je'-hew*, he that is, or exists.
 Jehudijah, *Je-hew'-di-jah*, praise of the Lord.
 Jemi'ma, handsome as the day.
 Jephthah, *Jef'-thah*, he that opens.
 Jephunneh, *Je-fun'-neh*, he that beholds.
 Je'rah, the moon, to scent or smell.
 Jerahmeel, *Je-rah'-me-el*, mercy or love of God.
 Jeremi'ah, grandeur of the Lord.
 Jericho, *Jer'-re-ko*, his moon, sweet smell.
 Jer'imoth, eminences, he that fears or rejects death.
 Jerebo'am, fighting against, increasing the people.
 Jerubhaal, *Jer-ub-bay'-al*, he that revenges the idol, let Baal defend his cause.
 Jerubbesheth, *Je-rub'-be-sheth*, let the idol of confusion defend itself.
 Jeru'salem, the vision or possession of peace.
 Jeru'sha, he that possesses the inheritance, exiled.
 Jeshimon, *Jesh'-e-mon*, solitude, desolation.
 Joshua, *Jesh'-a-a*, a Savior.

Jeshurun, *Jesh-ew'-run*, upright.

Jes'se, to be, my present.

Jesui, *Jes'-u-i*, who is equal, flat country.

Jesuites, *Jes'-u-ites*, the posterity of Jesui.

Je'sus, the holy name Jesus, Savior, who saveth his people from their sins.

Jether, he that excels, remains, searches.

Jeth'ro, his excellence or posterity.

Je'tur, he that keeps, succession, mountainous.

Je'ush, devoured, gnawed by the moth.

Jew, Jews, so called from Judah.

Jew'ess, Jew'ish, Jew'ry.

Jez'ebel, island of the habitation, wo to the habitation, isle of the dunghill.

Jezrahiah, *Jez-ra-hy'-ah*, the Lord is the east, the Lord arises.

Jezreel, *Jez'-re-el*, or *Jez-ree'-el*, seed of God, dropping of the friendship of God.

Jezreelite, *Jez'-re-el-ite*, or *Jez-ree'-el-ite*, an inhabitant of Jezreel.

Jidlaph, *Jid'-laf*, he that distils, hands joined.

Joab, paternity, having a father, voluntary.

Jo'ah, who has a brother, brother of the Lord.

Joan'na, the grace or mercy of the Lord.

Jo'ash, who despairs, burns, is on fire.

Job, he that weeps, cries, or speaks out of a hollow place.

Jochebed, *Jok'-ke-bed*, glorious, honorable, a person of merit, the glory of the Lord.

Jo'el, that wills, commands, or swears.

Joezer, *Jo-ee'-zer*, he that aids.

Jo'ha, who enlivens and gives life.

Joha'nau, who is liberal and grants favor.

John, the gift or mercy of the Lord.

Jok'shan, hard, difficult, scandalous.

Jok'tan, small, disgust, weariness, dispute.

Jon'adab, who acts in good earnest.

Jonah, or Jo'nas, a dove, he that oppresses.

Jon'athan, given to God.

Joppa, beauty, comeliness.

Jo'ram, to cast, elevated.

Jor'dan, the river of judgment, that rejects judgment, descent.

Jo'rim, he that exalts the Lord.

Jo'se, raised, who exists, or pardons, Savior.

- Joseph, *Jo'-sef*, increase, addition.
 Joses, *Jo'-sez*. See Jose.
 Josh'ua, the Lord, the Saviour.
 Josi'ah, the fire of the Lord.
 Jo'tham, perfection of the Lord.
 Jubal, *Jew'-bal*, he that runs, he that produces, a trumpet.
 Jubilee, *Jew'-be-lee*, a feast of the Jews, every fiftieth year;
 in Hebrew, *Jobel*, a ram's horn, or a trumpet by which the
 jubilee year was proclaimed.
 Ju'dah, the praise of the Lord.
 Ju'das, *the same as* Judah.
 Judea, *Jew'-dee'-ah*, a country.
 Ju'lia, downy.
 Ju'lius, *the same as* Julia.
 Ju'nia, from *Juno*, or from *juventus*, youth.
 Jupiter, *Jew'-pe-ter*, as if it were *juvans pater*, the father
 that helpeth.
 Jus'tus, upright.
- Kahzeel, *Kab'-ze-el*, the congregation of God.
 Ka'desh, holiness.
 Kadesh-barnea, *Kay'-desh-bar'-ne-a*, or *bar-nee'-ah*, holiness
 of an inconstant son, of the corn, of purity.
 Kad'miel, God of rising.
 Ke'dar, blackness, sorrow.
 Kedemah, *Ked'-de-mah*, oriental.
 Kedemoth, *Ked'-de-moth*, old age, orientals.
 Keilah, *Ky'-lah*, she that divides or cuts.
 Kemuel, *Kem'-u-el*, God is risen.
 Ke'naz, this nest, lamentation, possession.
 Ke'nites, possession, lamentation, nest.
 Keren-happuch, *Kee'-ren-hap'-puk*, the horn or child of
 beauty.
 Kerioth, *Ker'-re-oth*, the cities, the callings.
 Keturah, *Ke-tew'-rah*, he that burns, or makes the incense to
 fume, odoriferous.
 Keziah, *Ke-zy'-ah*, superfices, angle, cassia.
 Ke'ziz, end, extremity.
 Kibroth-hattaavah, *Kib'-roth-hat-tay'-a-vah*, the graves of
 lust.
 Kid'ron, obscurity, obscure.
 Kir, a city, a wall, a meeting.
 Kir-haraseth, *Kir-har'-ra-seth*, the city of the sun.

Kiriathaim, *Kir'-e-ath-ay'-im*, the two cities, the callings.

Kir'jath, city, vocation, lesson, meeting.

Kirjath-ar'ba, the city of four.

Kir'jath-a'rim, city of cities, the city of those that watch.

Kir'jath-ha'al, the city of Baal, of those that command, of those that possess.

Kirjath-jearim, *Kir'-jath-je'-a-rim*, the city of woods.

Kir'jath-san'nah, the city of the bush, of enmity.

Kirjath-sepher, *Kir'-jath-see'-fer*, the city of letters, the book.

Kish, hard, difficult, straw.

Kish'ron, making sweet, perfuming.

Kit'tim, they that bruise, gold, coloring.

Ko'hath, congregation, obedience, to make blunt.

Kohathites, *Ko'-hath-ites*, the posterity of Kohath.

Ko'rah, bald, frozen.

La'ban, white, shining, gentle.

Lachish, *Lay'-kish*, she walks, who exists of himself.

La'el, to God, to the almighty.

Lah'mi, my bread, my war.

La'ish, a lion.

La'mech, poor, made low, who is struck.

Laodicea, *Lay-o-de-see'-a*, just people.

Laodiceans, *Lay-o-de-see'-ans*, inhabitants of Laodicea.

Lapidoth, *Lap'-pe-doth*, enlightened, lamps.

Lazarus, *Laz'-za-rus*, the help of God.

Le'ah, weary, tired.

Leh'anon, white, incense.

Lebbeus, *Leb-bee'-us*, a man of heart.

Lehabim, *Le'-ha-bim*, or *Le-hay'-bim*, flame, the points of a sword.

Le'hi, jaw bone.

Lem'uel, God with them.

Le'vi, who is held and associated.

Le'vites, the posterity of Levi.

Lï'o'nah, Lib'ni, white, whiteness.

Lybia, *Lib'-e-a*, in Hebrew, Lubin, the heart of the sea.

Lybians, *Lib'-e-ans*, the people of Lybia.

Li'nus, nets.

Lo-am'mi, not my people.

Lo'is, better.

Lo-ruhamah, *Lo-ru-hay'-mah*, not having obtained mercy, not pitied.

Lot, wrapt up, myrrh, rosin.

Lu'cas, luminous.

Lucifer, *Lu'-se-fer*, bringing light.

Lucius, *Lu'-she-us*. See Lucas.

Lud, maturity, generation.

Luke. See Lucas.

Luz, separation, departure.

Lycaonia, *Ly-ka-o'-ne-a*, she-wolf.

Lyd'da, the name of a city.

Lysa'nias, that drives away sorrow.

Lys'tra, that dissolves or disperses.

Maachah, *May'-a-ka'h*, to squeeze.

Maaseiah, *Ma-a-sy'-ah*, the work of the Lord.

Macedonia, *Mas-se-do'-ne-a*, adoration, prostration.

Machir, *May'-kir*, he that sells or kn ws.

Machpelah, *Mak-pee'-lah*, double.

Magdala, *Mag'-da-lah*, tower, greatness.

Magdalene, *Mag'-da-le'-ne*, tower, grand, elevated.

Ma'gog, roof, that dissolves.

Magor-missabib, *May'-gor-mis'-sa-bib*, fear, round about.

Mahalaleel, *Ma-ha-la-lee'-el*, he that praises God.

Mahalath, *Ma-hay'-lath*, melodious song, infirmity.

Mahanaim, *Ma-ha-nay'-im*, the two fields or armies.

Maher-shalal-hash-baz, *May'-er-shal'-hash'-baz*, making speed to the spoil.

Mah'lah, *the same as* Mahalath.

Mah'lon, song, infirmity.

Makkedah, *Mak'-ke-dah*, adoration, prostration.

Malcham, *Mal'-kam*, their king.

Malchi-shua, *Mal'-ke-shew'-ah*, my king is a savior.

Malchus, *Mal'-kus*, king or kingdom.

Mam'mon, riches.

Mam're, rebellious, bitter, that changes.

Manaen, *Man'-a-en*, or *Ma-nay'-en*, a comforter, he that conducts them.

Manas'seh, forgetfulness, he that is forgotten.

Maned, *May'-neh*, a species of money.

Manoah, *Ma-no'-ah*, rest, a present.

Ma'on, house, crime.

Ma'ra, bitterness.

Ma'rah, *the same as* Mara.

Mar'cus, polite, shining.

- Mark, *the same as* Marcus.
- Mars'-hill', the place where the judges of Athens held their supreme council.
- Mar'tha, who becomes bitter.
- Ma'ry, exalted, bitterness of the sea, mistress of the sea.
- Masrekah, *Mas'-re-kah*, whistling, hissing.
- Mas'sah, temptation.
- Matri, rain, prison.
- Mat'tan, the reins, the death of them.
- Mattathias, *Mat-ta-thy'-as*, the gift of the Lord.
- Mat-that, gift, he that gives.
- Matth'ew, given a reward.
- Matthias, *Ma-thy'-as*. See Mattathias.
- Maz'zaroeth, the twelve signs.
- Me'dad, he that measures, the water of love.
- Me'dan, judgment, process, measure, covering.
- Medes, *Mee'ds*, people of Media.
- Media, *Mee'-de-a*, measure, covering, abundance.
- Megiddo, *Me-gid'-do*, that declares, his precious fruit.
- Negiddon, *Me-gid'-don*, *the same as* Megiddo.
- Mehetabel, *Me-het'-ta-ble*, how good is God!
- Mchujael, *Ma-hu-jay'-el*, who proclaims God, God that blots out.
- Melchi, *Mel'-ky*, my king, my counsel.
- Melchizedek, *Mel-kiz'-ze-dek*, king of righteousness.
- Me'lita, *Me-ly'-ta*, or *Me-lee'-ta*, affording honey.
- Memphis, *Mem'-fis*, by the mouth.
- Memucan, *Me-mew'-kan*, impoverished, to prepare, certain, true.
- Menahem, *Men'-na-hem*, comforter, who conducts them.
- Mene, *Mee'ne*, who reckons, who is counted.
- Mephibosheth, *Me-fib'-bo-sheth*, out of my mouth proceeds reproach.
- Me'rab, he that fights, he that multiplies.
- Merari, *Me-ray'-ry*, bitter, to provoke.
- Mercu'rius, a false god; from the Latin word *mercari*, "to buy or sell," because he presided over merchandise; in Greek, *hermes*, "orator" or "interpreter."
- Merib-bael, *Mer-ib'-ba-al*, or *Mer'-ib-bay'al*, rebellion, he that resists Baal, and strives against the idol.
- Meribah, *Mer'-re-bah*, dispute, quarrel.
- Merodach, *Mer'-ro-dak*, bitter, contrition; in Syriac, the little lord.

- Merodach-baladan, *Mer'-ro-dak-bal'-la-dan*, or *ba-lay'-dan*,
 who creates contrition, the son of death, of thy vapor.
- Me'rom, eminences, elevations.
- Me'roz, secret, leanness.
- Meshach, *Mee'-shak*, that draws with force, that surrounds
 the waters.
- Meshech, *Mee'-shek*, who is drawn by force, shut up, sur-
 rounded.
- Meshelemiah, *Mesh-el-e-my'-ah*, peace, perfection, retribution
 of the Lord.
- Mesopotamia, *Mes-o-po-tay'-me-a*, in Hebrew, *Aramnaharaim*,
 that is, "Syria of the two rivers." In Greek it also sig-
 nifies 'between two rivers.'
- Messiah, *Me-sy'-ah*, anointed.
- Me'theg-am'mah, the bridle of bondage.
- Methusael, *Me-thew'-sa-el*, who demands his death.
- Methuselah, *Me-thew'-se-lah*, he has sent his death.
- Mi'cah, poor, humble, who strikes, is there.
- Micaiah, *Mi-eay'-e-ah*, who is like to God? the lowliness of
 God.
- Michaiah, *My-kay'-e-ah*, Michael, *My'-ka-el*, the same as Mi-
 caiah.
- Michal, *My'-kal*, who is it that has all? who is perfect?
- Michmash, *Mik'-mash*, he that strikes, the poor taken away.
- Midian, *Mid'-de-an*, judgment, measure, covering.
- Midianites, *Mid'-de-an-ites*, people of Midian.
- Mig'dol, a tower, greatness.
- Mig'ron, fear, a barn, from the throat.
- Mil'cah, queen.
- Mil'com, their king.
- Miletum, *My-lee'-tum*, red, scarlet.
- Mil'lo, fulness, repletion.
- Min'ni, disposed, reckoned.
- Nin'nith, counted, prepared.
- Miriam, *Mir'-re-am*, exalted, bitterness of the sea, mistress
 of the sea.
- Mis'gab, the high fort or rock.
- Mishaël, *Mish'-a-el*, asked for, lent, God takes away.
- Misrephoth-maim, *Mis'-re-foth-ma'-im*, the burnings of the
 waters, furnaces where metals are melted.
- Mitylene, *Mit-e-lee'-ne*, purity, press.
- Mi'zar, little.
- Miz'pah, a sentinel, speculation, that waits for.

Miz'peh, *the same as* Mizpah.

Mizraim, *Miz-ray'-im*, tribulation, in straits.

Mnason, *Nay'-son*, a diligent seeker, betrothing, an exhorter.

Mo'ab, of the father.

Moabites, *Mo'-ab-ites*, the descendants of Moab.

Moladah, *Mol'-a-dah*, or *Ma-lay'-dah*, birth, generation.

Molech, *Mo'-lek*, king.

Moloch, *Mo'-lok*, *the same as* Molech.

Mordecai, *Mor'-de-cay*, contrition, bitter, bruising; in Syriac, pure myrrh.

Mori'ah, bitterness or fear of the Lord.

Mosera, *Mo-see'ra*, Moseroth, *Mo-see'-roth*, erudition, discipline, bond.

Mo'ses, taken out of the water.

Mu'shi, he that touches, withdraws himself.

My'ra, I flow, pour out, weep.

Mysia, *Mish'-e-a*, criminal, abominable.

Naaman, *Na-ay'-man*, beautiful, agreeable, that prepares himself to motion.

Naamathite, *Na-ay'-ma-thite*, of Naamath.

Naashon, *Na-ash'-on*, that foretells, serpent.

Na'bal, a fool, senseless.

Na'both, words, prophecies, fruits.

Na'dab, free and voluntary gift, prince.

Nagge, *Nag'-gee*, brightness.

Naharai, *Na-har'-ra-i*, or *Na-ha-ray'-i*, my nostrils, hoarse, hot.

Nahash, *Nay'-hash*, snake, one that foretells, brass.

Nahor, hoarse, hot, angry.

Nahshon, *Nay'-shon*. See Naashon.

Na'hum, comforter, penitent, their guide.

Na'in, beauty, pleasantness.

Naioth, *Nay'-e-oth*, beauties, habitations.

Naomi, *Na'-o-my*, beautiful, agreeable.

Naphish, *Nay'-fish*, the soul, he that refreshes himself, that respire; in Syriac, that multiplies.

Naphtali, *Naf'-ta-ly*, comparison, likeness, that fights.

Narcissus, *Nar-sis'-sus*, astonishment.

Na'than, who gives, or is given.

Nathanael, *Na-than'-yel*, the gift of God.

Nathan-melech, *Nay'-than-me'-lek*, gift of the king.

Na'um. See Nahum.

Nazarene, *Naz-a-ree'n*, kept, flower.

- Nazareth, *Naz'-a-reth*, separated, sanctified.
 Neapolis, *Ne-ap'-po-lis*, new city.
 Nebaioth, *Ne-bay'-yoth*, prophecies, fruits.
 Ne'bat, that beholds.
 Ne'bo, that speaks, prophecies, or fructifies.
 Nebuchadnezzar, *Neb-ew-kad-nez'-zar*, tears and groans of judgment.
 Nebuzar-adan, *Neb-ew-zar'-ra-dan*, fruits or prophecies of judgment, winnowed, spread.
 Necho, *Nee'-ko*, lame, who was beaten.
 Nehelamite, *Ne-hel'-a-myte*, dreamer, vale, brook.
 Nehemiah, *Ne-he-my'-ah*, consolation, repentance, or rest of the Lord.
 Nehiloth, *Ne-hee'-loth*, flute, hautboy, cornet.
 Nehushta, *Ne-hush'-tah*, snake, soothsayer.
 Nehush'tan, which is of brass or copper, a trifle of brass.
 Ner, lamp, brightness, land new tilled.
 Nereus, *Nee'-ree-us*. See Ner.
 Neri, *Nee'-ry*, my light.
 Neri'ah, light and lamp of the Lord.
 Nethaneel, *Ne-than'-ne-el*. See Nathanael.
 Nathania, *Neth-a-ny'-ah*, the gift of the Lord.
 Nethinims, *Neth'-e-nims*, given, offered.
 Nib'haz, that fructifies, to prophecy, to speak.
 Nicanor, *Ny-kay'-nor*, a conqueror, victorious.
 Nicodemus, *Nik-o-dee'-mus*, innocent blood; in Greek, the victory of the people.
 Nicolaitans, *Nik-o-lay'-e-tanz*, the followers of Nicolas.
 Nicolas, *Nik'-o-las*, victor of the people.
 Nicopolis, *Ny-kop'-po-lis*, the city of victory.
 Niger, *Ny'-jer*, black.
 Nim'rim, leopard, rebellion, change.
 Nim'rod, rebellious, sleep of descent.
 Nim'shi, rescued from danger, that touches.
 Nineveh, *Nin'-ne-veh*, agreeable dwelling.
 Ninevites, *Nin'-ne-vites*, people of Nineveh.
 Ni'san, banner; in Syriac, a miracle.
 Nis'roch, flight, standard, proof.
 No, a stirring up, a forbidding.
 Noadi'ah, witness of the Lord.
 No'ah, repose, rest, consolation.
 Nob, discourse, prophecy.
 No'bah, that barks or yelps.

Nod, vagabond.

Noph, *Noff*, honey-comb, a sieve, that drops.

Nun, son, posterity, durable.

Nymphas, *Nim'-fus*, spouse, bridegroom.

Obadi'ah, servant of the Lord.

O'bal, inconvenience of old age, of the flux.

O'bed, a servant.

O'bed-e'dom, the servant of Edom, the Idumean, the laborer of the man.

O'bil, that weeps, deserves to be bewailed, ancient.

Oc'ran, disturber.

O'ded, to sustain, to lift up.

Og, a cake, bread baked in the ashes.

O'hel, tent, tabernacle, brightness.

Olympas, *O-lim'-pas*, heavenly.

O'mar, he that speaks, bitter.

Omega, *O-mee'-ga*, the last letter of the Greek alphabet.

Om'ri, a sheaf of corn, rebellion, bitter.

On, pain, force, iniquity.

O'nan, pain, strength, iniquity.

Onesimus, *O-nes'-se-mus*, profitable, useful.

Onesiphcrus, *On-ne-sif'-fo-rus*, who brings profit.

Ophel, *O'-fel*, tower, obscurity.

Ophir, *O'-fir*, ashes.

Ophrah, *Off'-rah*, dust, fawn, lead.

O'reb, a raven, caution, evening.

Orion, *O-ry'-on*, the name of a constellation.

Or'nan, that rejoices, their bow or ark.

Or'pah, the neck, skull, nakedness of the mouth.

Oth'ni, my time, my hour.

Othniel, *Oth'-ne-el*, the hour of God.

O'zem, that fasts, their eagerness.

Ozias, *O-zy'-as*, strength from the Lord.

Paarai, *Pay'-a-ray*, or *Pay'-a'-ry*, opening.

Padan-aram, *Pay'-dan-ay'-ram*, *Padan* of the field, and *Aram* Syria.

Pagiel, *Pay'-je-el*, prevention or prayer of God.

Palestina, *Pul-es-ty'-na*, which is covered

Pal'ti, deliverance, flight.

Pamphylia, *Pam-fil'-le-a*, a nation made up of every tribe.

Paphos, *Pay'-fos*, which boils, is very hot.

- Pa'ran, beauty, glory, ornament.
 Par'bar, a gate or building belonging to the temple.
 Par'menas, that abides and is permanent.
 Parosh, *Pay'-rosh*, a flea, fruit of the moth.
 Parshandatha, *Par-shan'-da-tah*, revelation of corporeal impurities, of his trouble.
 Parthians, *Par'-the-ans*, horsemen,
 Paruah, *Pa-rew'-ah*, flourishing, that flies away.
 Parva'im, supposed to be Peru or Ceylon.
 Pash'ur, that extends the hole, whiteness.
 Patara, *Pa-tay'-rah*, which is trodden under foot.
 Pathros, *Path'-ros*, or *Pay'-thros*, mouthful of dew.
 Pat'mos, mortal.
 Patrohas, *Pat'-ro-bas*, paternal, that pursues the steps of his father.
 Pau, *Pay'-ew*, that cries aloud, appears.
 Paul, Paul'us, a worker. His former name was Saul, a sepulchre, a destroyer.
 Pedahzur, *Ped-ha-zur*, savior, strong and powerful, stone of redemption.
 Pedaiah, *Ped-ay'-e-ah*, redemption of the Lord.
 Pe'kah, he that opens, or is at liberty
 Pekahiah, *Pek-a-hy'-ah*, it is the Lord that opens.
 Pe'kod, noble, rulers.
 Pelati'ah, let the Lord deliver.
 Pe'leg, division.
 Pelethites, *Pel'-eth-itez*, judges, destroyers.
 Peniel, *Pe-ny'-el*, face or vision of God.
 Penin'nah, precious stone, his face.
 Penu'el. See Peniel.
 Peor, *Pee'-or*, hold, opening.
 Per'ga, very earthy.
 Per'gamos, height, elevation.
 Perizzites, *Per'-iz-zytes*, the name of a people who dwell in villages.
 Per'sia, Per'sis, that cuts, nail, horseman.
 Peter, a rock, a stone.
 Pethu'el, mouth or persuasion of God.
 Phalec, *Fay'-lek*. See Peleg.
 Phallu, *Fal'-lu*, admirable, hidden.
 Phalti, *Fal'-ty*, deliverance, flight.
 Phanuel, *Fa-new'-el*, face or vision of God.
 Pharaoh, *Fay'-ro*, that disperses, that discovers.

- Pharez, *Fay'-sez*, division, rupture.
 Pharpar, *Far'-par*, that produces fruits, fall of the bull.
 Phebe, *Fee'-be*, shining, pure.
 Phenice, *Fe-ny'-se*, red, purple.
 Phicol, *Fy'-kol*, the mouth of all, perfection.
 Philadelphia, *Fil-a-del'-fe-a*, the love of a brother.
 Philemon, *Fil-ee'-mon*, or *Fy-lee'-mon*, that is affectionate.
 Philetus, *Fil-ee'-tus*, or *Fy-lee'-tus*, amiable, beloved.
 Phil'ip, warlike, a lover of horses.
 Philippi, *Fil-lip'-pi*, the same as Philip.
 Philistia, *Fil-lis'-te-a*, or *Fy-lis'-te-a*, the country of the Philistines.
 Philistines, *Fil-lis'-tines*, or *Fy-lis'-tins*, those that dwell in villages.
 Philologus, *Fil-lol'-lo-gus*, lover of learning.
 Phinehas, *Fin'-ne-has*, a bold countenance.
 Phlegon, *Fle'-gon*, zealous, burning.
 Phrygia, *Frij'-e-a*, dry, barren.
 Phurah, *Few'-rah*, that bears fruit, that grows.
 Phygellus, *Fy-jel'-lus*, fugitive.
 Pi-be'seth, the mouth of despise.
 Pi-hahiroth, *Pi-ha-hi'-roth*, the mouth, the pass of Hiroth, the opening of liberty.
 Pi'late, who is armed with a dart.
 Pi'non, gem, that beholds.
 Pirathon, *Pir'-a-thon*, his dissipation, deprivation; in Syriac, his vengeance.
 Pis'gah, hill, eminence, fortress.
 Pisidia, *Py-sid'-e-a*, pitch, pitchy.
 Pi'son, changing, doubling, extended.
 Pi'thom, their mouthful, bit, consummation.
 Pi'thon, his mouth, his persuasion.
 Pol'lux, a boxer.
 Pontius, *Pon'-she-us*, marine, belonging to the sea.
 Pon'tus, the sea.
 Poratha, *Por'-a-tha*, fruitful.
 Porcius, *Por'-she-us*.
 Potiphar, *Pot'-te-far*, bull of Africa, fat bull.
 Poti-pherah, *Pot-if'-fe-rah*, or *Pot-e-fee'-rah*, that scatters or demolishes the fat.
 Prisca, *Pris'-kah*, ancient.
 Priscilla, *Pris-eil'-iah*, the same as Prisca.
 Prochorus, *Prok'-o-rus*, he that presides over the choirs.

- Publius, *Pub'-le-us*, common. -
 Pudens, *Pew'-dens*, shamefaced.
 Pul, bean, destruction.
 Pu'non, precious stone, that beholds.
 Pur, lot.
 Puteoli, *Pew-tee'-o-ly*, a city in Campania.
 Putiel, *Pew'-te-el*, God is my fatness.

 Quar'tus, the fourth.

 Raamah, *Ray'-a-mah*, or *Ra-ay'-mah*, greatness, thunder, evil, bruising.
 Raamses, *Ra-am'-ses*. See Rameses.
 Rab'bah, powerful, contentious.
 Rab'mag, who overthrows a multitude, chief of the magicians.
 Rab'saris, grand master of the eunuchs.
 Rab'shakeh, cup-bearer of the prince, chamberlain.
 Rachab, *Ray'-kab*, proud, strong, enlarged.
 Rachal, injurious, perfumer.
 Rachel, *Ray'-tshel*, a sheep.
 Ragau, *Ray'-gaw*, a friend, a neighbor.
 Raguel, *Rag-cw'-el*, shepherd or friend of God.
 Ra'hab, proud, strong, quarrelsome.
 Ra'hab, large, extended, public place.
 Rak'kath, empty, spittle.
 Rak'kon, vain, mountain of lamentations.
 Ram, elevated, who rejects.
 Ramah, *Ray'-mah*, the same as Ram.
 Ramath, *Ray'-math*, raised, lofty.
 Ramathaim-zophim, *Ray-math-ay'-im-zo'-fim*, the same as Ramah.
 Ra'math-le'hi, elevation of the jaw bone.
 Ramcses, *Ram'-e-ses*, thunder, he that destroys evil.
 Ramiah, *Ram-i'-ah*, exaltation of the Lord.
 Ra'moth, high places.
 Rapha, *Ray'-fa*, relaxation, physic.
 Raphael, *Ray-fay'-el*. See Rephael.
 Raphu, *Ray'-few*, cured, comforted.
 Re'ba, the fourth, a square, that stoops.
 Rebek'ah, fat, quarrel appeased.
 Rechab, *Re'-kab*, square, chariot, rider.
 Rechabites, *Re'-kab-ites*, the posterity of Rechab.
 Regem, *Re'-gem*, that stones, purple.

- Regem-melech, *Re-jem'-me-lek*, he that stones the king, the purple of the king.
 Rehabi'ah, breadth, place of the Lord.
 Re'hob, breadth, extent.
 Rehobo'am, who sets the people at liberty, space of the people.
 Reho'both, spaces, places.
 Re'hum, compassionate, friendly.
 Re'i, my shepherd, companion, my evil.
 Remali'ah, the exaltation of the Lord.
 Rem'mon, greatness, a pomegranate tree.
 Remphan, *Rem'-fan*, the name of an idol, which some think to be Saturn.
 Raphael, *Re'-fa-el*, the medicine of God.
 Rephaim, Rephaims, *Re-fay'-im*, giant, physician, relaxed.
 Rephidim, *Ref'-e-dim*, beds, places of rest.
 Resin, *Ree'-sen*, a bridle or bit.
 Reu, *Ree'-ew*, his friend, his shepherd.
 Reuben, *Rew'-ben*, who sees the son, vision of the son.
 Reu'benites, the posterity of Reuben.
 Reuel, *Re-yew'-el*, shepherd or friend of God.
 Reumah, *Re-yew'-mah*, lofty, sublime.
 Rezeph, *Ree'-zeff*, a pavement, burning coal.
 Re'zin, voluntary, runner.
 Re'zon, lean, secret, prince.
 Regium, *Ree'-je-um*, rupture, fracture.
 Rhesa, *Ree'-sah*, will, course.
 Rhoda, *Ro'-dah*, a rose.
 Rhodes, *Ro'des*, the same as Rhoda.
 Rib'lah, quarrel that increases or spreads.
 Rim'mon, exalted, pomegranate.
 Riphath, *Ry'-fath*, remedy, release.
 Ris'sah, watering, distillation, dew.
 Riz-pah, bed, extension, coal.
 Rogel, *Ro'-jel*, a foot; in Syriac, custom.
 Romanti-ezer, *Ro-mam-te-ee'-zer*, exultation of help.
 Ro'man, strong, powerful.
 Rome, strength, power.
 Rosh, the head, the beginning.
 Ru'fus, red.
 Ruhamah, *Ru-hay'-mah*, having obtained mercy.
 Ru'mah, exalted, rejected.
 Ruth, filled, satisfied.

- Sabe'ans, captivity, conversion, old age.
 Sabtecha, *Sab'-te-kah*, that surrounds,
 Sadoc, just, justified.
 Sa'lah, mission, dart; according to the Syriac, that spoils.
 Salamis, *Sal'-la-mis*, shaken, tossed, beaten.
 Salathiel, *Sal-ay'-the-el*, I have asked of God.
 Sa'lem, complete, peace.
 Sa'lim. See Shalim.
 Sal'mon, peaceable, perfect, that rewards.
 Salmone, *Sal-mo'-ne*, peaceable.
 Salome, *Sa-lo'-me*. See Salmon.
 Samaria, *Sa-may'-re-a*, his guard, prison, or diamond; in Hebrew, *Shomeron*.
 Samar'itans, people of Samaria.
 Sam'lah, raiment, his left hand, his name.
 Sa'mos, full of gravel.
 Samothracia, *Sam-o-thray'she-a*, an island, so called because it was peopled by Samians and Thracians.
 Sam'son, his sun; according to the Syriac, his service, here the second time.
 Sam'uel, heard or asked of God.
 Sanbal'lat, bush or enemy in secret.
 Saph, *Saff*, rushes, end, threshold.
 Saphir, *Saf'-fir*, or *Say'-fir*, a city.
 Sapphira, *Saf-fy'-rah*, that tells, that writes books.
 Sa'rah, lady princess of the multitude.
 Sarai, *Say'-ray*, my lady, my princess.
 Sar'dis, prince or song of joy, what remains; in Syriac, a pot or kettle.
 Sarep'ta, a goldsmith's shop, where metals used to be melted and tried.
 Sar'gon, who takes away protection, who takes away the garden; according to the Syriac, net, snares.
 Sa'ron. See Sharou.
 Sarsechim, *Sar-see'-kim*, master of the wardrobe, of the perfumes.
 Saruch, *Say'-ruk*, branch, layer, twining.
 Sa'tan, contrary, adversary, an accuser.
 Saul, demanded, sepulchre, destroyer.
 Sceva, *Sec'-vah*, disposed, prepared.
 Scythian, *Sith'-e-an*, tanner, leather-dresser.
 Se'ba, drunkard, that surrounds; according to the Syriac, old man.

- Se'bat, twig, sceptre, tribe.
 Se'cundus, the second.
 Se'gub, fortified, raised.
 Seir, *See'-er*, hairy, demon, tempest, barley.
 Se'lah, a rock.
 Seleucia, *Se-lew'-he-a*, beaten by waves, runs as a river.
 Semei, *Sem'-me-i*, or *Se-mee'-i*, hearing, obeying
 Se'neh, bush.
 Se'nir, a sleeping candle, a changing.
 Sennacherib, *Sen-nak'-ke-rib*, bush of the destruction of the sword, of drought.
 Sephar, *See'-far*, a book, scribe; in Syriac, a haven.
 Sepharad, *See-fay'-rad*, a book, descending, ruling.
 Sepharvaim, *Sef-ar-vay'-im*, two books, two scribes.
 Se'rah, lady of scent, song, the morning.
 Seraiah, *Se-ra-i'-ah*, or *Se-ray'yah*, prince of the Lord.
 Sergius, *Ser'-je-us*, a net.
 Se'rug. See Saruch.
 Seth, put, who puts.
 Shaalbim, *Shay-alb'-im*, that beholds the heart.
 Shaaraim, *Shay-a-ray'im*, gates, valuation, hairs, barley, tempests, demons.
 Shaashgaz, *Shay-ash'-gaz*, he that presses the fleece.
 Shadrach, *Shay-drak*, tender nipple, tender field.
 Sha'lim, fox, fist, path.
 Shalisha, *Shal'-e-shah*, three, the third, prince.
 Shal'lechet, a casting out.
 Shal'lum, perfect, peaceable.
 Shal'man, peaceable, perfect, that rewards.
 Shalmanezzer, *Shal-ma-nee'-zer*, peace, tied, perfection and retribution.
 Sham'gar, named a stranger, he is here a stranger, surprise of the stranger.
 Sam'huth, desolation, astonishment.
 Sha'mir, prison, bush, less.
 Sham'mah, loss, desolation, astonishment.
 Shammuah, *Sham'-mew-ah*, that is heard or obeyed.
 Shaphan, *Shay'-fan*, a rabbit, wild rat, their lip.
 Shaphat, *Shay'-fat*, a judge.
 Sharai, *Shar'-a-i*, *Sha-ray'-i*, my lord, my song.
 Sharezer, *Shar-ee'-zer*, overseer of the treasury.
 Sha'ron, his plain, field, song.
 Sha'shak, a bag of linen, the sixth bag.

- Sha'veh, the plain that makes equality.
 Shealtiel, *She-al'-te-el*, I have asked of God.
 Shcariah, *She-a-ry'-ah*, gate or tempest of the Lord.
 She'ar-ja'shub, the remnant shall return.
 She'ba, compassing about, repose, old age
 Shebaniah, *Sheb-a-ny'-ah*, the Lord that converts, that re-
 calls from captivity, that understands.
 Sheb'na, who rests himself, who is now captive.
 Shechem, *Shee'-kem*, portion, the back, shoulders.
 Shedeur, *Shee'-de-ur*, or *Shed'-e-ur*, field, destroyer of fire.
 She'lah, that breaks, that undresses.
 Shelemiah, *Shel-le-my'-ah*, God is my perfection, my happi-
 ness.
 Sheleph, *Shee'-lef*, who draws out.
 Shel'omith, my happiness, my recompense.
 Shelumiel, *Shel-cw-my'-el*, happiness, retribution of God.
 Shem, name, renown, he that places.
 Shemaiah, *Shem-a-i'-ah*, or *Shem-ay'-yah*, that obeys the Lord.
 Shemariah, *Shem-a-ry'-ah*, God is my guard, diamond.
 Shemeber, *Shem'-me-ber*, name of force, fame of the strong.
 Shemer, *Shee'-mer*, guardian, thorn.
 Shemida, *She-my'-da*, name of knowledge, that puts knowl-
 edge, the science of the heavens.
 Sheminith, *Shem'-me-nith*, the eighth.
 Shemiramoth, *She-mir'-ra-moth*, the height of the heavens,
 the elevation of the name.
 Shen, tooth, change, he that sleeps.
 Shenir, *Shee'-nir*, lantern, light that sleeps, he that shows.
 Shephatiah, *Shef-a-ty'-ah*, the Lord that judges.
 Sheshach, *Shee'-shak*, bag of flax, the sixth bag.
 Sheshbazzar, *Shesh-baz'-zar*, joy in tribulation, or of vintage.
 Sheth. See Seth.
 Shether-boznai, *Shee'-ther-boz'-nai*, that makes to rot and
 corrupt.
 She'va, vanity, elevation, fame, tumult.
 Shibboleth, *Shib-bo-leth*, burden, ear of corn.
 Shicron, *Shy'-kron*, drunkenness, his wages.
 Shiggaion, *Shig-gay'-yon*, a song of trouble.
 Shigionoth, *Shig-gy'-on-oth*, mournful music.
 Shiloah, *Shy-lo'-ah*. See Siloah.
 Shi'loh, sent, the apostle.
 Shi'loh, peace, abundance.
 Shilonite, *Shy'-lo-nyte*, of the city of Shiloh.

- Shimeah, *Shim'-me-ah*, that hears, that obeys.
 Shimei, *Shim'-me-i*, that hears, name of the heap, my reputation.
 Shimshai, *Shim'-shay*, my sun.
 Shinar, *Shy'nar*, the watching of him that sleeps, change of the city.
 Shiprah, *Shif'-rah*, handsome, trumpet, that does good.
 Shi'shag, present of the bag, of the pot, of the thigh.
 Shit'tim, that turn away, scourges, rods.
 Sho'a, tyrants.
 Sho'bah, returned, turned back.
 Sho'bach, your bonds, your nets, his captivity; according to the Syriac, a dove-house.
 Shochoh, *Sho'koh*, defense, a bough.
 Shoshan'nim, lilies of the testimony.
 Shu'ah, pit, humiliation, meditation.
 Shu'al, fox, hand, fist, traces, way.
 Shu'hite, a descendant of Shuah.
 Shu'lamite, peaceable, perfect, that recompenses.
 Shu'namite, a native of Shunem.
 Shu'nem, their change, their sleep.
 Shur, wall, ox.
 Shu'shan, lily, rose, joy.
 Shu'thelah, plant, verdure, moist pot.
 Sib'mah, conversion, captivity, old age, rest.
 Sichem, *Sy'-kem*. See Shechem.
 Si'don, hunting, fishing, venison.
 Sigionoth, *Sig-gy'-o-noth*, according to variable tunes.
 Si'hon, rooting out, conclusion.
 Si'hor, black, trouble, early in the morn.
 Si'las, three, the third.
 Siloas, *Sil'-as*, or *Sy'-lo-as*, Siloam, *Sil'-a-am*, or *Sy-lo'-am*, sent, dart, branch.
 Siloe, *Sil'-o-e*, or *Sy-lo'-e*, the same as Siloas.
 Silva'nus, one who loves the woods.
 Sim'eon, that hears or obeys.
 Si'mon, that hears or obeys.
 Sin, bush.
 Sinai, *Sy'nay*, or *Sy'-nay-i*, bush; according to the Syriac, enmity.
 Si'nim, the south country.
 Si'on, noise, tumult.
 Si'rah, turning aside, rebellion.

- Sirion, *Sir'-re-on*, a breastplate, deliverance.
 Sisera, *Sis'-se-rah*, that sees a horse or swallow.
 Si'van, bush, thorn.
 Smyr'na, myrrh.
 So, a measure for grain or dry matters.
 So'coh, tents, tabernacles.
 So'di, my secret.
 Sodom, *Sod'-dom*, their secret, their lime, their cement.
 Sodomites, *Sod'-dom-ites*, inhabitants of Sodom.
 Sol'omon, peaceable, perfect, one who recompenses.
 Sopater, *So-pay'-ter*, who defends or saves his father.
 So'rek, hissing, a color inclining to yellow.
 Sosipater, *So-se-pay'-ter*. See Sopater.
 Sosthenes, *Sos'-the-nes*, a strong and powerful savior.
 Spain, rare, precious.
 Stachys, *Stay'-kis*, spike.
 Stephanas, *Stef'-fa-nas*, a crown, crowned.
 Ste'phen, *the same as* Stephanas.
 Suc'coth, tents, tabernacles.
 Suc'coth-be'noth, the tabernacles of young women.
 Suk'kims, covered, shadowed.
 Sur, that withdraws or departs.
 Susan'na, a lily, a rose, joy.
 Susi, *Su'-sy*, horse, swallow, moth.
 Sychar, *Sy'-kar*, the name of a city.
 Syene, *Sy-ee'-ne*, bush; according to the Syriac, enmity.
 Syntyche, *Sin''te-ke*, that speaks or discourses.
 Syracuse, *Sir'-ra-kewse*, that draws violently.
 Syria, *Sir'-re-a*, in Hebrew, *Aram*, sublime, deceiving.
 Syriac, Syrian, *Sir'-re-ak*, *Sir'-re-an*, of Syria.
 Syrians, *Sir'-re-ans*, inhabitants of Syria.
 Syro-phenician, *Sy'-ro-fe-nish'-e-an*, purple, drawn to.
 Taanach, *Tay'-a-nak*, or *Ta-ay'-nak*, who humbles or answers thee.
 Tab'bath, good, goodness.
 Tabeal, *Tay'-be-al*, or *Tab-ee'-al*, good God.
 Tabeel, *Tay'-be-el*, or *Tab-ee'-el*, *the same as* Tabeal.
 Taberah, *Tab'-e-rah*, or *Tab-ee'-rah*, burning.
 Tabitha, *Tab'-c-tha*, in Syriac, clear-sighted; she is also called Dorcas, wild goat.
 Ta'bor, choice; in Syriac, contrition.
 Tabrimon, *Tub'-re-mon*, good pomegranate.

- Tad'mor, palm tree, change.
 Tahapanes, *Ta-hap'-pa-nes*, secret temptation.
 Tahpenes, *Tah'-pe-nes*, standard, flight.
 Talitha-cumi, *Tal'-le-itha-kew-my*, young woman arise.
 Talmay, *Tal-may*, my furrow, heap of waters.
 Ta'mar, a palm, palm tree.
 Tam'muz, abstruse, concealed.
 Tanhumeth, *Tan-hew'-meth*, or *Tan-hu'-meth*, consolation, repentance.
 Taphath, *Tuy'-fath*, little girl.
 Tar'pelites, ravishers, wearied.
 Tar'shish, contemplation of the marble.
 Tar'sus, winged, feathered.
 Tar'tak, chained, bound, shut up.
 Tar'tan, that searches, the gift of the turtle.
 Tatnai, *Tat'-nay*, that gives
 Te'bah, murder, a cook.
 Te'beth, the Babylonish name of the tenth month of the Hebrews.
 Te'kel, weight.
 Tekoa, *Te-ko'-ah*, sound of the trumpet.
 Tel'abid, a heap of new grain.
 Tel-harsa, *Tel-har'-sah*, heap, suspension of the plough or of the head.
 Te'lieth, goodness.
 Tel-melah, *Tel'-me-lah*, or *Tel-mee'-lah*, heap of salt or of mariners.
 Te'ma, admiration, perfection.
 To'man, the south, Africa.
 Te'manite, an inhabitant of Teman.
 Te'rah, to breathe, to scent, to blow.
 Teraphim, *Ter'-a-fim*, an image, an idol.
 Tertius, *Ter'-she-us*, the third.
 Tertul'lus, a liar, an impostor.
 Tetrarch, *Tet'-rark*, or *Tee'-trarch*, governor of a fourth part of a kingdom.
 Thaddeus, *Thad-dee'-us*, that praises.
 Tha'hash, that makes haste, or keeps silence.
 Tha'mah, that hots out or suppresses.
 Tha'mar. See Tamar.
 Tham'muz. See Tammuz.
 The'bez, mudly, silk.

Thelasar, *The-lasz'-ar*, that unbinds and grants the suspension or heap.

Theophilus, *The-of'-fe-lus*, a friend of God.

Thessalonica, *Thes-sa-lo-ny'-kah*, victory against the Thes-salians.

Theudas, *Thew'-das*, a false teacher.

Thomas, *Tom'-mas*, a twin.

Thum'mim, truth, perfection.

Thyatira, *Thy-a-ty'-rah*, a sweet savour of labor, or sacrifice of contrition.

Tiberias, *Ti-bee'-ri-as*, good vision.

Tiberius, *Ti-bee'-reus*, son of Tiber.

Tib'ni, straw, understanding.

Ti'dal, that breaks the yoke.

Tiglath-pileser, *Tig'-lath-pi-lee'ser*, that takes away captivity, miraculous.

Tik'vah, hope, a congregation.

Timeus, *Ti-mee'-us*, in Greek, perfect, honorable; in Hebrew, admirable.

Tim'nath, image, enumeration.

Timnath-heres, *Tim'-nath-hee'-res*, image of the dumb.

Ti'mon, honorable, worthy.

Timo'theus, honor of God, valued of God.

Tiphsah, *Tif'-sah*, passage, passover.

Tirhakah, *Tir'-hay-kah*, or *Tir'-ha-kah*, inquirer, law made dull.

Tirshatha, *Tir-sha'y-tha*, that overturns the foundation; in Syriac, that beholds the time.

Tir'zah, benevolent, pleasant.

Tish'bite, that makes captives, that dwells.

Ti'tus, honorable.

To'ah, a weapon.

Tob, good, goodness.

Tob-adonijah, *Tob'-ad-o-ny'-jah*, my good God.

Tohi'ah, the Lord is good.

To'garmah, which is all bone, strong.

To'hu, that lives or declares.

Toi, *To'-i*, who wanders.

To'la, worm, scarlet.

To'lad, nativity.

Tophel, *To'-fel*, ruin, folly, insipid.

Tophet, *To'-fet*, a drum, betraying.

Tro'as, penetrated.

Trogyllium, *Tro-jil'-le-um*, a city in the isle of Samos.

Trophimus, *Trof'-fe-mus*, well educated.

Tryphena, *Try-fee'-nah*, delicate.

Trypho'sa, thrice shining.

Tu'hal, the earth, confusion.

Tu'bal-ca'in, worldly possession, jealous of confusion.

Tychicus, *Tik'-e-cus*, casual, happening.

Tyran'nus, a prince, one that reigns.

Tyre, Ty'rus, in Hebrew, *Sor*, or *Tzur*, strength.

Ucal, *Yew'-kal*, power, prevalency.

Ulai, *Yew'-la-i*, or *Yew-lay'*, strength.

Ulam, *Yew'-lam*, the porch, their strength.

Ul'la, elevation, holocaust, leaf.

Un'ni, poor, afflicted.

Uphaz, *Yew'-faz*, gold of Phasis or Pison.

Ur, fire, light.

Urha'nus, civil, courteous.

Uri, *Yew'-ri*, my light or fire.

Uriah, Urijah, *Yew-ry'-ah*, *Yew-ry'-jah*, the Lord is my light or fire.

Uri'el, God is my light or fire.

Urim and Thummim, *Yew'-rim* and *Thum'-mim*, lights and perfection.

Uz, counsel; in Syriac, to fix.

Uz'zah, strength, a goat.

Uzzen-sherah, *Uz'-zen-shee'-rah*, ear of the flesh or of the parent.

Uz'zi, my strength, my kid.

Uzzi'ah, the strength of the Lord.

Uzzi'el, the strength of God.

Uzzielites, *Uz-zy'-el-ites*, the posterity of Uzziel.

Vash'ni, the second.

Vash'ti, that drinks, thread.

Vophsi, *Vof'-si*, fragment, diminution.

Zaana'nim, movings.

Za'bad, a dowry.

Zab'di, portion, dowry.

Zaccheus, *Zak-kee'-us*, pure, justified.

Zachari'ah, memory of the Lord.

Za'dok, just, justified.

Za'ham, crime, impurity.
 Zair, *Zoy'-ir*, little, afflicted.
 Zal'mon, his shade, obscurity.
 Zalmo'nah, the shade, your image.
 Zalmun'na, shadow, image.
 Zamzum'mins, thinking, wickedness.
 Zano'ab, forgetfulness, this rest.
 Zaphnath-paaneah, *Zaf'-nath-poy-a-nee'-ah*, one that discovers hidden things; in the Egyptian tongue, a savior of the world.
 Za'rah, east, brightness.
 Zarephath, *Zar're-fath*, ambush of the mouth.
 Zare'tan, tribulation, perplexity.
 Za'za, belonging to all; in Syriac, going back.
 Zehadi'ah, portion of the Lord.
 Ze'bah, victim, immolation.
 Zeh'edee, abundant portion.
 Zobo'im, deer, goats.
 Ze'bul, a habitation.
 Zeh'ulun, dwelling, habitation.
 Zechari'ah. See Zachariah.
 Ze'dad, his side, his hunting.
 Zedeki'ah, the Lord is my justice.
 Zeeb, *Zee'-eb*, wolf.
 Ze'lek, the noise of him that licks or laps.
 Zelophehad, *Ze-lo'-fe-ad*, the shade or tingling of fear.
 Zelotes, *Ze'-lo-tes*, jealous, full of zeal.
 Ze'zah, noontide.
 Ze'nas, living.
 Zephani'ah, the Lord is my secret, the mouth of the Lord.
 Zepbath, *Zee'-fath*, which beholds, attends
 Ze'pho, that sees and observes.
 Zer, perplexity, tribulation, a rock.
 Ze'rah. See Zarah.
 Zeredah, *Zer'-e-dah*, or *Ze-rec'-dah*, ambush.
 Ze'resh, misery, stranger.
 Ze'ror, root, that straitens, a stone.
 Zeru'ah, leprous, hornet.
 Zerubbabel, *Ze-rub'-ba-bel*, banished, a stranger at Babylon, dispersion of confusion.
 Zeruiab, *Zer-ew-i'-ah*, pain, tribulation.
 Ze'than, their olive.
 Ze'thar, he that examines or beholds.

- Zi'ba, army, fight, strength, stag.
 Zib'eeon, iniquity that dwells, the seventh.
 Zib'iah, deer, goat, honorable and fine.
 Zichri, *Zic'-ri*, that remembers, a male.
 Zid'dim, huntings; in Syriac, destructions.
 Zi'don, hunting, fishing, venison.
 Zido'nians, inhabitants of Zidon.
 Zif, this, that; according to the Syriac, brightness.
 Zik'lag, measure pressed down.
 Zil'lah, shadow, which is roasted, the tingling of the ear.
 Zil'pah, distillation, contempt of the mouth.
 Zim'ran, song, singer, vine.
 Zim'ri, my field, my vine, my branch.
 Zin, buckler, coldness.
 Zi'on, a monument, sepulchre, turret.
 Zi'or, ship of him that watches, ship of the enemy.
 Ziph, *Ziff*, this mouth, mouthful.
 Zip'por, bird, crown; according to the Syriac, early in the morning, goat.
 Zip'porah, beauty, trumpet.
 Zith'ri, to hide, overturned.
 Ziz, flower, a lock of hair; according to the Syriac, wing, feather.
 Zi'za. See Zaza.
 Zo'an, motion.
 Zo'ar, little, small.
 Zo'bah, an army, a swelling.
 Zo'har, white, shining, dryness.
 Zohe'leth, that creeps or draws.
 Zophar, *Zo'-far*, rising early, crown; in Syriac, sparrow, goat.
 Zo'rah, leprosy, scab.
 Zorobabel, *Zo-rob'-ba-bel*. See Zerubbabel.
 Zuar, *Zew'-ar*, small.
 Zuph, that observes, roof.
 Zur, stone, plan, form.
 Zuri'el, the rock or strength of God.
 Zurishaddai, *Zew'-ry-shad'-da-i*, the Almighty is my rock, splendor, beauty.
 Zu'zims, the posts of a door, splendor; in Syriac, departing, money; in Chaldee, strong.

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